

The way of Life.
OR,
GODS VVAY
AND COURSE,
IN BRINGING THE SOULE INTO,
keeping it in, and carrying it on, in
the wayes of life and peace.

Laid downe in foure severall Treatises on foure
Texts of Scripture.

The pouring out of the Spirit, on Zach. 12. 10, 11, &c.
Sins deadly wound, on Acts 2. 37.
viz. *The Christians Charge, on Prov. 4. 23.*
The life of Faith, on Gal. 2. 19, 20.

By that learned and judicious Divine, and faith-
full Minister of Iesus Christ,

JOHN COTTON.

COLOS. 3. 3. 4.

*For yee are dead and your life is hid with Christ in God: when
Christ who is our Life shall appeare, then shall yee also appeare
with him in glory.*

LONDON,

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THE WAY OF LIFE

GODS WAY

A NEW EDITION

IN BRIEF AND EASY TO UNDERSTAND

TERMS, WITH A NEW PREFACE

AND A NEW APPENDIX

CONTAINING THE HISTORY OF THE

REFORMATION

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To the Reader.

HE resolved well that said, Books and friends would I have few and choice; He advised well that wisht, Be courteous to all, familiar with few: Many there are both books and men that meet us in our journey to heaven, whom, a man that knowes what he hath to doe, would not once deigne to salute; others, whom he would grudge any more then a courteous salutation as most: Amid all that almost infinite riety of Bookes that offer themselves to our view, (wherein it is both an easie and an ordinary thing for a man, while he travels after knowledge, to wander and lose himselfe) it is not the least part of a mans wisdom to cull out such, as he may most familiarly converse withall; Next to the Book of books, such most deservedly challenge an interest in our thoughts, as conduce most to that which is the end of man, for which the Book of God it selfe was writ, that is, to bring man unto a conformity to God, into a Communion with God, which end they are like to attaine according as they more or lesse discover those deep and hidden things, which are laid up in that sacred Treasury; That is the scope, this the way of this worke, that wee may live unto God, that we may live with God.

Nothing but sin parts God and us, stands betwixt us

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and our happinesse, puts us at a distance from God, sets us at difference with God; what a deale of heart-breaking! what bitternesse of soule doth it cost to get sin removed out of the way! every sin is a seed of sorrow, brings forth some thirty, some sixty, some an hundred fold. Of all sins, such as reflect upon Christ, cut the deepest, wound the sorest, such as are committed against the clearest light, the dearest love, the tenderest mercy, the richest grace, the greatest goodnesse; what ever it cost, that the soule may live, sin must die, yet live it will in the soule, while the soule lives here in the body, live it will, though but as a disarmed, wounded enemy; yet what security to that man that lodges a firebrand, a Traitor in his house, in his bosome! that hath troupes of enemies without to besiege him, within to betray him! A Christian never wants work, his work lies mainly within doores; He that knowes his heart, knowes how hardly it is brought into a good frame, and how soone it is out againe; he has that in him that is ever working his ruine, that undoes as fast as he can doe, nay that oft undoes that in an houre, that was not done nor can be repaired in a day, in a month, in a yeare.

We need continually watch that fountaine whence we fetch all our water, if enemies watch to poyson it; the heart is both the best and the worst piece in a man, there is the greatest good and the greatest evill; if any thing of price in a man, it is in the heart, wee need keep that, least we be spoiled of our treasure; if any evill in a man, it is most in the heart, where it does most mischief, as fire in the bed-straw, in the bosome; we need watch that, lest the whole course of nature be set on fire.

What

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What small power have we over our owne spirits; how little are we able either to turne them, or to keep them so when they are well; but let the heart be brought into what so gracious and sweet a frame, let grace be accompanied with peace, and peace with joy; yet how little can we doe with our grace, if God leave us to work in the strength of it! nay how soone will our graces die, and our comforts wither? such a smock ascends out of that bottomlesse pit within us, the clouds will soone grow so thick and black, as will soon damp our spirits, darken our joy; such assaults from within and without as will soone disturb our peace, such workings and rageings of corruption as will soon eat up our graces; unlesse faith comes in both to feed and to fence both graces and comforts, to subdue those corruptions, to scatter those clouds, to dispell that smock, to beat back those oppositions, and so secure the soule from all invasions and incurSIONS of the enemy. What is the reason we are ever and anon at a losse both in our comforts and duties? that our joy is so soone blasted, our peace disturbed, our graces deaded, but because we have not continuall recourse by faith to the fountaine of life, to our Sun to revive us, to refresh us, to our shield to protect us, to defend us? What is the reason our colour comes and goes; our courage, comfort, hearts, hopes rise and fall, live and die so oft in a day? why we live by sense, by reason; we feed upon, live upon, look upon creatures, creature-comforts, props, armes of flesh, parts, gifts, duties; our eyes, hearts, hopes are fixed, staied, hang upon vaine, empty, mutable, deceitfull things, persons, things, dying vanities; Could we but look beyond all these things,

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Pfal. 115. 13.

Jer. 17. 8.

things, all created beings, and eis Him that is invisable, rest upon the Rock of Ages, keep to the Fountain of living waters, we might live above the world, above all the crosses and comforts under heaven; live like our selves, above our selves, live in heaven while we walk on the earth: Let the world run round, turn upside down, our soules might dwell at ease, we should not see when heat comes, nor be carefull in the yeare of drought, we might live in the mouth of death, goe conquering through the world, despising all that it can doe, either for us or against us; contemning the good, slighting the evill of it; triumphing over all the powers of darknesse: This the Saints have reached even in this life, Rom. 8. 31. to the end. Heb. 11.

That we are such strangers to these things is both a dishonour to Christ our head that does so fully and freely offer himselfe unto us; a disparagement to that glorious grace of faith that can work such wonders, if it be put to it; an unspeakable disadvantage to our selves, who might if we were not wanting to our selves, live as much in one day as some of us doe in seven: This is the drift of the last of these Treatises, to acquaint us with this heavenly art, this glorious mystery: It is true, others have to good purpose travelled in this point; the more we owe to God that we have contributions from the light and experience of so many, the more shame to us that are so wanting in that, wherein wee have so much advantage, though it so much concerne Gods glory and our owne comfort. It were no disparagement to any that hath gone before, if I should say, I never yet met with the point handled

more

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more methodically, fully, briefly, clearly, sweetly.

The whole work is such as will commend it selfe to every judicious head and gracious heart; full of precious, sweet, experimentall truths, all blossomed upon the word of truth; the points naturall, the proofes pregnant, the method plain and easie, the expressions not such as mans wisdom teacheth, but such as the holy Ghost teacheth. Neither the Author nor the work need my poore testimony or letters of Commendation, to gaine authoritie to the one or respect to the other, where either of them are knowne, they will beare witness to each other.

Ever since I have had any knowledge of the Reverend judicious Author, I have lookt upon him as one intrusted with as great a part of the Churches treasure (let no man be offended if I speak my owne thoughts) as any other whatsoever; his Ministry spirituall and powerfull, full of majesty, authority; a learned Scribe, a dexterous workman, abundant in labours: What matter of lamentation is it, that the Church of God in this Kingdome should among many others, lose such a burning and shining light?

How gratefull it may be to this Reverend Author, that this work of his should come abroad into the publike view and censure, I know not, but that it will be very welcome to the Church of God (whose he himselfe is) I doubt not.

I could have wished (if it might have been) that it had passed under his own censure, and then it needed not feare the censure of any other, but seeing it was designed for the Presse, that desire I had of the publike good,



THE
POURING OUT
OF
THE SPIRIT.

ZACH. 12. 10. to the end of the Chapter.
*And I will poure upon the house of David and
upon the Inhabitants of Ierusalem, the Spirit
of Grace and of Supplication, &c.*



These words containe a notable description of a gracious gift, which God promised to bestow upon his people in the dayes of the Gospel. This gift is the Spirit of Grace, set forth first by the Donor or Giver of it, *I will poure it out*, which intimates both God the Father, and God the Son.

Secondly, it is described by the manner of bestowing it; In a large measure, *I will poure it out*.

B

Third-

Thirdly, the subjects, or persons upon whom,
The house of David, and the inhabitants of Ierusalem.

Fourthly, the Gift it selfe, the Spirit; amplified
by an Adjunct, and by an Effect.

An Adjunct, it is *the Spirit of Grace.*

The Effects are three:

The first work it hath in the heart of him in
whom it is bestowed, is Prayer, *Supplication*, that
is, humble prayer.

Secondly, it works a looking upon Christ,
who is set forth by his passion, and that by their
hands.

Thirdly, it works a mourning for Christ; And
this mourning is amplified by the greatnesse of it;
and that greatnesse amplified by a double com-
parison: 1. *As the mourning of him that mournes
for the losse of his first-borne:* 2. *Like the mourning
of Haddadrimmon in the valley of Megiddon.*

Secondly, amplified by the privacie of it, the
secrecie and inwardlinesse of it, every one apart;
which inwardlinesse of their mourning first im-
plies the soundnesse and sincerity of it; They
shall mourne not onely when they are seene, but
every one apart, concealing it, at least for that time
from any.

Thirdly, it expresseth the freenesse of it: To
mourne one family with another, or the whole
congregation together, would provoke and stir
us up to mourne with them that mourne: As the
weeping eyes of them that sit neare us, are many
times uncomfortable to us; so the sight of some
mourning

mourning many times melts the hearts of those that behold them. Now this is such a mourning as shall have no such helps; their owne hearts shall put work enough into their hands; their looking upon Christ shall make them mourne.

Now for handling these points in order, I might first speak of the Author and bestower of this gift, as also of the manner of bestowing it; and thirdly of the subjects upon whom it is bestowed; but some other will be more suitable to be first handled. Therefore first to speak of the gracious gift which God hath promised to poure out abundantly in these dayes, which is *The Spirit*, described by the Adjunct, *A Spirit of Grace*, and his effect, *A Spirit of Prayer*. Whence observe this note,

The Spirit of Grace is a Spirit of Supplication.

Doct.

A Spirit of Prayer; so God describes the spirit he promisseth to give his people: a spirit of Supplication, that is, humble Prayer. Now the spirit of Grace which God bestowes upon his people, is partly a spirit of Adoption, and partly a spirit of Regeneration, both one spirit, onely having divers manner of workings; and both these are a spirit of Prayer. *We have not received the spirit of bondage, but the spirit of adoption, whereby we cry Abba, Father, Rom. 8. 15.* We and all Christians that first receive the spirit of bondage, and after the spirit of adoption; we pray humbly and frequently *Our Father, Galat. 4. 6.* We receive the adoption of sons by our redemption by the Lord Jesus, and then we receive the Spirit of the Sonne

into our hearts, whereby we are not onely adopted, but regenerated and made the sons of God; and thereby come to cry Abba, Father: This is the spirit of Grace; Adoption is to make and account us his owne children: And by the spirit of Grace he scales to us the assurance of our Adoption, and so makes us of one nature with the Lord Jesus, by communicating to us of the divine nature, *1 Pet. 1. 4.* and so we become gracious as he is gracious, holy, wise, and patient as he is, every way like the Father, onely reserving to God those excellencies which our natures are not capable of. Now this Spirit is in the Text called a *Spirit of Grace.*

First, because it is freely bestowed on us without any desert of ours, yea without so much as our desire. *Ezek. 36. 25, 26, 27,* together with *ver. 32.* Meaning, not for any goodnesse in you, but for mine owne holy names sake.

Secondly, it is called a spirit of Grace, because it makes us gracious like to our heavenly Father: So that now by this means we are transformed into the likenesse of the Lord Jesus, by this Spirit of the Lord, *2 Cor. 3. 18.* from one glorious grace unto another. The Spirit is also called a spirit of Prayer: you reade a charge to this purpose, *Eph. 6. 18.* and *Iud. 20.* it is the holy Ghost in whom we doe pray, and by whose strength and might we doe pray. *We know not how to pray as we ought, but the Spirit helps our infirmities, Rom. 8. 26.*

Reasons, 1. taken from the work that this spirit of grace makes in the hearts of all that receive it, which is, Whereforever God gives the spirit of
Grace,

Grace, that heart grows forthwith sensible of all its former ungraciousnesse. It is deeply sensible of that as soone as ever the spirit of Grace vistes our hearts, we begin to see that we were borne children of wrath, *Eph. 2. 3.* it lets us see we are the children of this world, *Luk. 16. 8.* and have been the children of the devill, *Iohn 8. 44.* as *Manasse* was: and *scheltun* is as the sin of witchcraft, *1 Sam. 15. 22.* When a man willingly and willingly commits any knowne sinne, he doth as actually give his soule to the Devill, as a Witch doth her body and soule; we thereby renounce the covenant of God, and *Satan* takes possession of us. Now by the spirit of Grace we see this, and that by nature we are *strangers and enemies to God*, *Col. 1. 21.* and have been *servants to sinne*, *Rom. 6. 7.* Thus we begin to be sensible of the ungracious frame of nature we brought with us into the world, in which we have grown up, and been hardned in, to this day: So as now the poore soule begins presently to stand amazed at her former condition, and looks at it as most dangerous and desperate; and now the soule begins to loathe it selfe, and to abhor it selfe, and to complaine and confesse its wickednesse before God, *Ezek. 36. 26, 31.* There they remember their evil wayes, and loathe themselves, &c. Now they see so much wickednesse in both heart and life, that they are amazed to think of it. And hence it comes to passe, that the soule hath now matter enough to say against it selfe, you need not tell him what he had need to be humbled for; but then, *what*

would

sinued against heaven, and before thee, Luk. 15. 18, 19. he had enough to say, and he need not goe to any to be taught; so that thus it becomes a spirit of Prayer, because it so fits us with sense of our owne estates.

Reas. 2. This will appeare more especially, if you adde this second reason; and it is taken from the estate of the spirit of Grace in those in whom it is received; and what is that? It is a *spirit of life in Christ Jesus*, Rom. 8. 2. the same *spirit* of which he speaks *ver. 15.* yet such a spirit of life, as is an imperfect life, a weak life, as of a child new borne, true life, but very weak, being pained and bruised in the birth, it cries out bitterly; so a new borne babe in Christ, as soone as it hath received the spirit of Grace, it fees it selfe in a cold and naked condition, and thereupon feels its owne weaknesse and hunger. An imperfect life strongly desires reliefe, and if it be afflicted with any sense of death, it will exceedingly struggle, and strive, and wring every way, if it be possible, to preserve the life; so we no sooner receive a spirit of Grace, but we find our selves compassed about with a body of death, Rom. 7. 24. Now all life when it is compassed about with death, it will so strive to preserve it self, that you would think the dying man to be the most lively: So there is no Christian soul that receives a spirit of Grace, but finds it selfe compassed about with enemies, the flesh lusting against the spirit, so as there is a great strife in him, Gal. 5. 17. Faith strives against doubting, his heart being changed; his heat and zeal against coldnesse; humility

humility and meeknesse against pride and wrath ; and thus he strives earnestly for the preservation of his life. Now then you shall need no more to make a Prayer ; for if once a man grow to be sensible of his own weaknesse, he hath matter enough to complaine of to God and himselfe, he sees what he stands in need of, he wants faith, and a soft heart, an humble spirit, and zeale for Gods glory ; now he wants every thing ; so as (that I may so speak) he can tell God stories of his misery, and that with some earnestnesse, and heartinesse, as a man struggling for his life ; can now plead for any thing that might make him live in Gods sight, and the Spirit teacheth us all this, *Rom. 8. 26.*

First, it is a signe of tryall, whether we have indeed received the spirit of Grace or not. If we have received the spirit of Grace, we have withall received a spirit of Prayer, of Supplication, humble Prayer ; If we have not a spirit of Prayer, we have not received a spirit of Grace : For you see the spirit of Grace both gives us matter, and right manner and utterance to pray ; right matter in Prayer, that is, whether it be sins to be confest to God, or grace to be desired from God ; it gives us both these sensibly and feelingly, so as we can see plainly by the spirit of Grace, what wicked wretches we are, how rebelliously we have spent our time ; it makes us call to mind our wicked thoughts, our loose affections, our idle, vaine, and froward speeches ; it makes us remember all the wicked courses we have run, the Sabbaths we

Vse.

have profaned, the Parents we have grieved, we can goe an end with it point by point for the matter. And for the manner, with such abomination, and loathing, and grieve, and shame, and freeness of confession, that we know not how to lift up our eyes to heaven, with the poore Publican, *Luk. 18.* we are ashamed, and confounded, and blush, as *Ezra*, to think what lives we have led; This is humble supplication. And for matter of petition and expression of our desires, the spirit of Grace gives us matter in this. We can now pray for a soft heart, for an humble spirit, for a believing heart, for peace of conscience, and for grace to make us new creatures, and to make us fit for our callings, and therein to walk as becomes Christians in our particular places.

And the spirit of Grace also gives us fit manner, that now we pray for these with all fervencie, and wrestling, and so contending and pleading with God for them, as that he shall not be able to say us nay; and so it leads us on to a spirit of power, so as now those that formerly could never tell how to set one word before another, to any purpose, can now declare their minds very fully; and in case they doe want utterance, yet they have the livelyest speech of all in point of Prayer, *Rom. 8. 26.* *As with sighs, and groans, that cannot be uttered.* If such a soule cannot speak, it can sigh, and mourne, and weep, what for remembrance of finnes past, and longing desire after grace to come, he can mourne exceedingly. So that here is an evident work of the spirit of Grace; If we

have received the spirit of Prayer, we have received the spirit of Grace.

To make this a little more plaine, there be three things the Spirit helps us to in any duty we take in hand: First, ability for it: Secondly, liberty or freedom of spirit in it: Thirdly, it puts a kind of necessity upon us, that wee must needs doe it.

First, for ability, it is a spirit of power, 2 Tim. 1.7. It enables us in some measure to doe what God calls for.

Secondly, of liberty, so we read, 2 Cor. 3. 17.

Thirdly, it puts a necessity upon us, 2 Cor. 5. 14. Acts 20. 22.

Now then consider, if God hath given us a spirit of Prayer, then hath he in some measure enabled us to pray, whether we say much or little; we have much to say, if we could speak; and if we can speak, we can tell God of our former wayes, and present wants, the Spirit of God is a spirit of power. And for liberty, whereas before it was a most unwelcome business to him, he could never tell what to make of this praying, come to a sad and a long pinyr, and it is very inkome to him, but now his heart is free, Prayer is not now troublesome to him. And thirdly, not only free, but now he must needs goe to Prayer: he that before could never pray, since he is become, he must now needs goe aside into some corner or other, he can have no rest till he hath done it, so that there is an easie discerning whether we have received the spirit of grace or no. These three go together, where

there is a spirit of Grace; there is a spirit of Prayer. On the contrary, if you cannot pray, if you neither know what to pray, nor how to pray, if you goe to Prayer unwillingly, not any work so wearisome, or straining to you as Prayer is; if for any businesse that comes to you, you can be content to avoid Prayer; if any idle company come to your house, all must be set aside to mind them; not but that a mans businesse may sometimes be such as may hinder him for a time: but if a man be glad of any such occasion, and he comes to Prayer as a Beare to a stake, then be not deceived, you may think you are gracious, but the truth is, unlesse you find some measure of ability, and liberty, and necessity to pray, you yet want a spirit of Grace. You would scarce think a child were living, if it did not cry as soone as it is borne; if still-borne, you take it for dead borne. If thou beest a still-borne Christian, thou art dead borne; if thou hast no wants to tell God of, if yet unlisty to pray, and would be glad of any occasion to shut out Prayer, be not deceived, where there wants Prayer, there wants Grace; no Prayer, no Grace; little Prayer, little Grace; frequentie of Prayer, argues power of Grace.

Ps 2.

Of direction to such as want a spirit of Prayer, what course to take to obtaine it: There is no better means then this in the Text. Doe you think it will serve the turne, if a man reade some Prayers: not that I would discourage any poore soule from Prayer upon a Book, for I think as we may sing Psalms upon a Book, so we may in some cases pray

pray upon a Book; but yet thou wilt neither pray, nor sing well upon a Book, unlesse God give thee a spirit of Grace: Therefore test not in thy Book, though I doe not forbid them to use Books that want other strength, yet by no means rest in them; for what though thy Prayer-book hath many good formes of Prayer in it, yet unlesse thou hast the spirit of Prayer, thou knowest not which is fit for thy condition; and though the Book might give thee matter, yet it cannot give thee humility, and fervencie; Use Books as young swimmers use Bladders; the spirit of Grace will help thee beyond what thou wouldst think, and thereby thou wilt more sweetly tell God thy mind, and therefore labour chiefly for a spirit of Grace.

But how shall I get a spirit of Grace?

First, if God be pleased to open thine eyes to see what a dry soule thou hast, and art sensible of the drynesse of thine owne heart, wanting sap and moisture, and art therefore athirst for want of Grace, then it is very hopefull God will give thee a spirit of Grace. *Esay* 44.3. To whom will God give the spirit of Grace? to those that are *dry*, and *thirsty*, that feeble themselves athirst for want of Grace. Though thou canst not yet call God Father, nor look at him as thy friend, yet if thou hast but a thirsty soule, and longest for grace, under sense of thine owne doughtinesse, then God will not deny the holy Ghost to them that aske him, *Luk.* 11.9, 13. And suppose God will not give you a spirit of Grace, for any loves sake you discern

in

in God towards you, and any neighbourly and fatherly care he hath over you, yet if God give thee but an heart to feele thine owne want, and thirst after it, when you aske such bread for your soules, he will not give you a stone, but he will give you a spirit of Grace.

Secondly, by a diligent hearing the Word of God, Gal. 3. 2. implying, that he doth usually breathe the Spirit by the breath of his Word; he breathes indeed where he lists, Job. 3. 8. But yet as it is with materiall Churches, if there be any wind any where, it will gather about them; so doth the Spirit of Grace most gather to the congregation of Gods people; if there be any breath of the Spirit stirring, usually it is there.

Thirdly, another meanes is that, Prov. 1. 22, 23. *How long will ye love scorning? turne ye at my reproofe, and I will poure out my spirit upon you:* Im-
plying, that if God give a man but so much honesty of heart, as to leave his folly and scorning, and turne from his evill wayes, then God will poute out his Spirit upon him: Im-
plying, that which hinders the Spirit from being poured out upon us, is because we will not part with some or other beastly sinne, as pride, hypocrisie, &c. The Spirit of Grace will not come but into an heart in some measure prepared; the Spirit of Grace will not come into a cage of uncleane lusts: but if God give a man a heart to lend a patient eare to a reproofe, and lay down all scorning, and turn from his loose and unprofitable courses, then the promise is evident, *I will poure out my spirit upon you.*

It may serve to teach those that have received the spirit of Grace, how to maintaine and keep alive the spirit of Prayer, for we have daily need of praying, and of making supplication, of earnest prayer, humble and hearty prayer, what for our friends, our enemies, our children, servants, brethren, Churches abroad, Kingdomes we live in, we shall be able to poure out supplication to God in behalfe of them all, if he poure upon us a spirit of Grace, and if you would keep an open heart and mouth this way, keep the spirit of Grace in a good frame in your soules; so far forth as the spirit of Grace is lively in you, so far will the spirit of Prayer be lively in you: As you would have Prayer lively, so grieve not the Spirit of God, *Eph. 4. 30.* but grieve the Spirit, and you straiten Prayer.

But how shall we avoid the grieving of it?

Take heed of giving way to any scandalous sin, if you do, you shall not be able to pray. *Psal. 51. 15.* he confesseth he had made his heart uncleane before God, and thereby was so damped, that he knew not how to come before God, till the Spirit of God should re-visit him, and then, *Open my lips, and my mouth shall shew forth thy praise.* As if he should say, the defilement in his heart and hands choaked him, and made him unable to pray: therefore grieve not the Spirit of God by bearing with your selves in any sinfulness of heart or life.

Secondly, despise not prophesying. *1 Thes. 5. 19.* *Quench not the Spirit, despise not Prophecy,* by neglecting the word, or sleighting of it, or by not attending to it with fear, and faith, and obedience.

Thirdly,

Thirdly, take heed of all murmuring in any afflictions. If God crosse our wils, and we fall a murmuring, then we cannot make so much as a quiet prayer, much lesse an humble and fervent prayer: we vex the holy Spirit of God, when we grumble at any affliction, *Isay 63. 9, 10.* to shew you, that if a man have an unquiet and impatient heart, especially when any thing crosses him, he cannot pray, no not in affliction, though then he hath most need to seek unto God, *Hos. 5. ult.* If we cannot take afflictions in good part, and submit our wils to the will of God, we cannot pray.

Fourthly, take heed of provoking the spirit of your brethren, or of suffering your spirit to be provoked by them; either of both these will hinder us in our prayers, it will hinder us from performing any spirituall duty in a spirituall manner. *Gal. 5. 25, 26.* See a lively president of it in *Moses*, *They vexed his spirit, and then he spake unadvisedly with his lips*, *Psal. 106. 33.* He that was unfit to speak in Gods name to the people, was more unfit to speak to God by Prayer. See therefore that we be not provoked; no Christian can pray wisely and advisedly when his spirit is provoked. Therefore the Spirit of Grace must ever over-rule us, without which we cannot put up a savoury prayer unto God upon any occasion.



ZACH. 12. 10.

And I will poure upon the house of David, &c.



E come now to a second Effect, which the Spirit of Grace works wheresoever it is bestowed, and that is a looking upon Christ, *They shall look upon me, &c.*

The Spirit of Grace, and of Prayer, wheresoever it is, it doth open our eyes, and lift them up to look upon Christ, as our sin, and as our Saviour.

Doct.

As if before their eyes were blinded, and they saw him not; or if they saw him, they looked at other matters, rather then at him; but now they begin to have their eyes opened, and setled upon him in some measure of wist beholding of him, as their sinne: *They shall look upon me whom they have pierced; They shall look upon their piercing and crucifying of him; They shall see me as the greatest sin as ever they committed; Their eyes will more be set upon that, then upon all their other sins, or any object that ever they beheld.*

As their Saviour: For Christ pierced is, as the sin, so the salvation of all the people of God. *The piercing of him made way for the issuing out of that blood, by which we are justified and sanctified, 1oh. 19. 30, 33, 37. that so the Scripture might be fulfilled.*

For

For opening of this point, First see what it is for men thus to look upon Christ: Secondly, why the spirit of Grace works this in us: And thirdly, make Application.

For the first, this looking upon Christ, which is here said to spring from the spirit of Grace, and of Prayer. The first looking upon him is with an eye of knowledge, as discerning that we are they that have crucified him, to know and consider that it is we that have pierced him, and that in so doing we have sinned, and that grievously. This was fulfilled in the Jews by the ministry of Peter in the first Sermon that he made to the Christian Church, *Act. 2. 36.* when he had convinced them of the truth of what he had said, he concludes his Sermon thus: *Let therefore the whole house of Israel know assuredly, that God hath made him both Lord and Christ, even this Iesus whom ye have crucified.* When they understood this, then were they pricked in their hearts, *ver. 37.* They discerned plainly by Peters Sermon that it was they that had pierced the Messiah, that was the first work it wrought in them, and therein did they see their sinne: For in that it is said their hearts are pricked, it argues they saw their sinfulness in that work.

Secondly, this looking at Christ is to behold him with an eye of faith; not onely to look at him as pierced by our sinnes, but also at this as our salvation, in which our salvation is laid up, if at all we come to be saved. This is an act of faith, to look at Christ with assurance, as our Saviour, that this salvation is in him; therefore we must look

look up to him for salvation. As they that by faith looked upon the brazen Serpent; *Num. 21. 8, 9.* Which Scripture being expounded in *Iohn 3. 14, 15.* it is expressed, that whosoever looks up unto Christ with an eye of faith for salvation, shall be saved.

Now this kind of faith of looking upon Christ, hath in it sundry acts in sundry Christians, in some more, in some lesse, as God is pleased to lead them an-end in the way of his Grace.

First, sometimes they look upon Christ by an eye of faith, as one that is highly to be prized (if they could obtaine him) above all the blessings of this world, as one in whom such excellent and heavenly salvation is: That might they but find salvation in him, they would think it their happinesse; and in the meane time they look at the want thereof as their misery. So the Spouse looks at Christ as *white and ruddy, the chiefeest of ten's thousand*, *Cant. 5. 10.* The purity and holinesse of Christ is white, his death is ruddy, both which make him glorious and beautifull; and he would be more welcome to her then a thousand other things. In respect of both which, if she could but finde him, she would account it her happinesse that she might obtaine him.

Secondly, this looking at him by faith, enables us to see a possibility of salvation, and redemption by him. *There is mercy, or pardon with thee*, *Psal. 130. 4.* The soule looks up to Christ for pardon. 2. There is much to be had in Christ, *ver. 7. In him is plenteous redemption.* They look up to him for it,

though they doe not as yet find themselves sprinkled therewith. *Esay 17. 7. Then shall a man look up to his Maker, and his eyes shall have respect to the holy one of Israel.*

Thirdly, Faith casts a longing and desiring look after salvation in him. *Esay 45. 22. Look unto me all ye ends of the earth, and be saved;* which is expounded, *Phil. 2. 9, 10.* that looking is opposed to the looking to their Idols; instead of looking to them, look unto me, and be ye saved: So that when a man looks not for salvation from Idols, but so looks up to Christ, as that he prays to him, and desires salvation from him, this is to look at him as our Saviour.

Fourthly, this faith helps us to look at Christ as indeed made unto us of God, our wisdom, righteousness, sanctification, and redemption. He hath given his Son for me, in whom he hath loved me, and given me of his Spirit, so as that now I know in whom I have believed, *Gal. 2. 20. 2 Tim. 1. 2.* Thus you see the spirit of Grace where over it is poured forth, doth open our eyes, and lift them up to Christ.

But thirdly, this phrase of looking up to Christ, expresth an act of hope, as well as either an act of knowledge, or of faith. *Esay 8. 17. I will look unto him, that hides his face from the house of Israel, and I will wait for him.* Suppose that God gives us an heart to see that we have crucified Christ, and yet to see there is salvation, even in that wicked one, and that there is plenteous redemption in him, if yet God doth delay us, and doe not reveale

the Lord Iesus be ours, then the soule looks up to Christ with an eye of hope, and waits till the Lord shew moreic. Suppose the Lord hides his face, and I see not my salvation yet dispensed to me, yet I will wait for it, *Psal. 123. 1, 2. Micah 7. 7. I will wait upon the Lord, and look up unto the God of my salvation;* the time will come when he will heare me: but in the meane time I will beare the wrath of the Lord, because I have sinned against him, *ver. 9.*

Fourthly, this act of looking doth also expresse an act of love, *Cant. 4. 9. Thou hast ravished mine heart with one of thine eyes;* it expresseth a single looking at Christ, such a cast of the eye, as that it ravisheth the heart of a Christian. I dislike not their judgements that apply it to the state of the Church. *Act. 15. 11.* when some would put upon them certaine ceremonies to look at Christ by, they say, *We beleeve that through the grace of the Lord Iesus we shall be saved, &c.* As if they should say, We are out of love with ourselves, and our owne good parts, &c. and we have singly set our eyes upon Christ to be saved by him. *The chaine of thy neck.* Such parabolically speeches doe fitly expresse those golden wholsome lawes which are made in the Church and Common-wealth, whereby a man is not fettered, and snared, and captivated; but they are as ornaments unto him, such as by which we glorifie God, and edifie our selves, and such are the laws they there make, that they should not lay upon the Gentiles the yoke of *Moses* Ceremonies, onely that they be careful

to avoid the offending their brethren, &c. And there was a royall law of love amongst them, such precious ornaments there was as did much affect the Church at that time. Such a single looke at Christ, was that which *Paul* expresseth of himselfe, *Phil.* 3. 6, 7, 8, 9. he had many excellent priviledges, yet all losse for the knowledge of Christ; here was a single eye, he rests not in covenant of Parents, nor his owne good parts, but singly at the grace of Christ.

Reas. I.

Taken from the blindnesse of nature. By nature we are blinde, and have not an eye open to looke at Christ, much lesse fastened upon him. It is grace alone by which wee see sinnes against Christ. By nature a man never rises higher then this; You may convince him of some sinnes against man, and of some sinnes against God: As the transgression of his Law, either that wrought in our hearts by nature, or given by primitive Institution; as you may convince of swearing, Sabbath breaking, &c. And a mans heart may sometimes be affected, and afflicted with such sinnes, but to be afflicted for sinnes against Christ, and the grace of God revealed in Christ, this can we never doe till the Spirit of grace lift us up to behold Christ: *Luke* 23. 24. *Father forgive them, they know not what they doe,* and yet they had crucified Christ, and had reproached him, they put all despight upon him, but had any of them such good nature, as to thinke this was a villanous usage of a man? They sought many false witnesses against him, but found none; They could say, *he*
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had done all things well, and when he came to Jerusalem to suffer, they could sing Hosanna; *Blessed is he that comes in the name of the Lord*: and now of a sodaine fall into such a bitter rage against him, and yet by nature, they could not discern any sin in it, they know not what they doe. Take a man by nature, and you may convince him of any sin against man, or against the morall Law of God: but go about to convince him of sins against the grace of Christ, by which Gods people would be saved, and he no more understands it, then a blind man sees. *I know that through ignorance you did it, Acts 3.17.* In such a case, a man is not sensible of any sin he commits against such things wherein Christ is conveyed; if any man come to it, the spirit of grace hath opened his eyes to see it, if any man come to see he hath wronged Christ in his person, or his members, or ordinances, there hath beene the holy Ghost, and hath opened the eyes of that man, *John 16.2.3.* But I say further, opened, and lift up a mans eyes; a man may have a spirit of bondage, and so comes to see his finnes, therefore to make the doctrine more plaine: It is the worke of the spirit of grace, not onely to open our eyes, but to lift them up to Christ, and to fasten them upon him. *Judas* had his eyes opened, and said, *I have sinned in betraying the innocent blood, Matth. 27.3,4,5.* he saw now his sinne against Christ, but it was by a spirit of bondage, and he saw Christ was his sinne, but was this a saving sight of Christ springing from a spirit of grace? No, his eyes were not lift up to see Christ his Saviour, he did

not looke at a possibility of salvation in Christ for him, he never fastened his heart upon him, he did not wait on Christ for salvation, he had neither an eye of faith, nor hope, nor love, towards Christ, but goes away and hanges himselfe; he looks downe to the horror of his sinne, and to the anguish of his conscience, downe to the bottomelesse pit of despaire; and though he mourned, yet it was not a saving mourning, springing from any spirit of grace, but a hopelesse and desperate mourning: so that it is onely the spirit of grace, that makes one to looke for salvation no where, but in, by, and from Christ. Nature can goe no higher, then sinnes against nature, he looks at it as an horrible murder to betray so innocent a master, but hee never sees it as a sinne against grace, as against him in whom salvation was, at least not looking for salvation by him.

Reas. 2.

Taken from the power of the life of the spirit of grace: where ever it is, the spirit of grace is a spirit of life, and life loves to preserve it selfe, and use all the meanes to save it selfe, and to nourish it selfe, specially when it is imperfect, as all our life of grace is; and hence it is, that this spirit of grace being a spirit of life, it looks forthwith at Christ, in whom all our life is; in him is all our life of justification, and sanctification, and redemption: now by the spirit of the Lord, we cease not looking at Christ, till we be changed from grace, to grace, 1. Cor. 3. 18. it looks at him, that we may be the more established in him, and grow up in him from one degree of grace to another, and that makes us
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looke to him for more enlargement, and establishment in grace, as the childe new borne, of the same matter of which it is begotten, of the same it is preserved, and lookes in every ordinance of Christ for establishment. 1. Pet. 2. 2.

Taken from the sense which any hath, in whom a spirit of prayer dwells, of his owne unworthinesse, that any of his prayers should be accepted for his owne sake. There is none that hath a spirit of prayer, but hath his spirit sometimes straitned, that unlesse Christ put life into his prayer, it is but lost labour; and if Christ put life into him, yet still he needs that Christ should accept him. Dan. 9. 17 He prayes that God would forgive him, though he had beene large in that prayer, when his heart is most enlarged in prayer, yet O Lord, forgive and shew mercy for the Lord Iesus sake; when you sprake of two Lords, one of them is alwayes Christ. It was a proud distemper in *Naziah*, that he himselfe went into the Temple of the Lord, to burne incense upon the Altar of incense, 2. Chro. 26. 16. why? ought not Kings and Princes to pray as well as Priests? true, but God would have no Christian, nor he that is best able to pray, to burne incense himselfe, but to bring it to the Priest, who stood in the place of Christ: Therefore bring all your prayers to Christ, that in him they might be accepted, and by him presented to the Father. *Naziah* for the contrary was stricke with Leprosie: when we thinke God hath heard our prayers, because we were enlarged, is the next meanes to be stricke with some strong temptation; therefore

Reas. 3.

when you are most enlarged, say, Alas, what am I? If God should mark this Prayer, there are so many wants in it, that unlesse Christ sprinkle them with his blood, they will be turned out of doors: intreat Christ to accept, even when you are most and best enlarged.

Pse 1.

An evident signe of tryall of our own estates, whether yet we have received the spirit of Grace and Prayer, yea or no. If God have poured the spirit of Grace and Prayer into thy heart, then thou beginnest to see that thou hast crucified the Lord Jesus, thou seest thy finnes against Christ and his Grace, against his Ordinances, and the motions of his Spirit, these are the finnes upon which thine eyes are most set, and these your hearts are most troubled with; and where this is not, there is no spirit of Grace; if it were, thy heart would be more exercised about sins against Grace, then any else. I say more especially, for a man also will be sensible of his ungraciousnesse to Parents, and any other disorderly courses, and we say true, for want of grace we committed such and such sins against the morall Law. So as though Christ had never been revealed, these were sins of Gentiles as well as of Christians; but a man may know all these to be sinne, and yet be far off from grace; and he may have some trouble for these, and yet have no grace. But if ever God give a man a spirit of grace, these are not the things that he looks most at, but this above all the rest, that he hath sinned against Gods grace, against the ordinances of his grace, against Christ that hath been revealed.

led for his salvation, and these draw his eyes to look most upon Christ, these most wound his soule, *1 Sam. 12. 19. In this we have sinned above all our other sins*: And so saith every soule that hath a spirit of Grace in him. He is more troubled that God should wait so long for him, and he still should reject all those motions which the Word of God hath propounded to him; many a time the Spirit stirred him to pray, and he had no mind to it, the sense of this so wounds his heart, that all other sinnes seeme nothing in comparison thereof. If a man be troubled for other sinnes, as for stubbornnesse against Governours, &c. yet this most afflicts him, his heart most ponders upon this. Oh the wretchednesse of his heart to neglect and despise the blessed means of grace conveyed to him, what for sleighting grace before he received it, and what for waxing wanton with it: This more vexeth a good heart, that he should be still doubting of Gods grace and favour to him; to look at all the gracious favours of God towards him, as counterfeit delusions, when he hath so many evident signes of his favour, this vexes him above all his other sins.

And againe, take a child of God, when he is in a comfortable estate of grace, and consider how many wayes he grows more loose and unprofitable, notwithstanding all the goodnesse of God towards him, this makes his heart smart more then any other sin he hath committed besides: therefore do but consider what sins you are most troubled for; It is good to be troubled for any sinne,
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but there may be much unsoundnesse in trouble for sin ; But what is it thou most complaineſt of ? If of thy profane conuerſation, it is well ; but this may be done without any jot of the ſpirit of grace: the ſpirit of bondage can help a man to doe this : And therefore ſay not, (when you hear men complaining of theſe things) they will now reforme and grow wiſer ; I tell you they are yet never a whit the neerer repentance : for without a ſpirit of Grace a man may doe all this. But doſt thou ſee a man complaine of this, as his greateſt ſinne, not that he hath committed murder, and adultery, &c. but that he hath ſtood out againſt God ſo long, deſpiſed his ordinances, neglected Prayer, refuſing the grace of Chriſt : ſuch a man as this in all likelyhood will doe well, nothing here will hurt, unleſſe we draw back our eyes when we have begun to ſee it. Doſt thou then look at Chriſt for ſalvation, and thou wakeſt upon God for it, and now all thine owne gifts and parts are no comfort to thee : then there is a ſpirit of Grace in thine heart, the injuries thou haſt done to him and his children moſt pierces thy heart, and this ſinne is ever before thee, *Pſal.* 51. 3. This ſpirit of Grace within thee will never leave till it hath brought thee to an eſtate of Glory, *Iudas* for want of this fell into utter deſpaire. But if of all thy ſins thou lookeſt leaſt at this, the deſpiſing and ſlighting of Gods ſervants thou accounteſt but a little ſinne, we think it but a ſmall ſinne to come to Church and goe home no better then we came ; though we never pray, nor meditate after hearing, it troubles

bles us not; it troubles us that we have made such an hard bargain; that we have been drunke, or committed Adultery; but if thou lookest at finnes against Grace as a light matter, and thy other as thy chiefest sins, then thy heart is not right in the sight of God.

To every soule, as he desires to find any comfort in ill houres, so look at sins against Grace, as the greatest evils that ever you committed; for in them you have sinned above all your other sins. Lay this down as a Principle, Though your other sins be bad enough, yet fasten your eyes most upon sins against Grace. What are all the sins that we have committed, when as one look at Christ washes them all away? and to neglect to look up to Christ is a more horrible sinne then all the sins of Sodome, *Mat. 11. 20.* therefore look at finnes against Grace as the greatest. If when you come to Church, your hearts ake to think how you have sinned against God, and you cannot rest till you have promised to turne to God, but yet when you are gone home, you forget all these good motions, and this never troubles you, make account if you have been drunk, you but abuse drink, if you have been uncleane, you have but abused a creature like your selfe; but to abuse Christ, nothing is comparable to this. If you shall sleight Christ when he is offered to you, make account it is your chiefest sinne. Consider therefore what sins you have committed against God, how he hath professed himselfe to you, and wooed you; and still you have sleighted and neglected the blood of Christ,

vse 1.

Christ, and despised the spirit of grace: Looke at these as the greatest evils as ever you committed, and so all your doubting after grace received, and all your unprofitable walkings under grace, set these ever before you, and they will helpe you much.

Vse 3. To reprove the Papists, that say they dare not looke immediately at Christ in their prayers, but first at Saints, and Angels: What a poore piece of worke is this? I tell you, if God give you not grace to looke at Christ, you want grace; all your devotion to Saints, and Angels, is a testimony, that your hearts are not endued with grace. Grace goes directly to Christ, as a childe new borne goes to the mothers breast, and never leaves crying till it be laid there.

Vse 4. To teach such Christians as are given to pray, to be sure you looke to Christ in your prayers; looke at him, and they are accepted; looke not at them, nor the comforts you take in them, for so may you fall short of acceptance; but looke at Christ in all, and then you shall not be stricken with Leprosie: it is a spirit of grace that looks at Christ, and by so doing, we shall still draw upon our selves, more grace in every dutie.

Vse 5. Of comfort to all those poore soules, as finde themselves looking up to Christ; they complaine they see little grace in themselves; it may be none at all as they thinke, yet they see they have often despised grace, and dishonoured grace, their lives have beene a shame to religion, and now they complaine there is no grace in them. Well, you want

want grace, & you want praier, & you want Christ, you want all that which others comfortably attain unto, you want power to expresse your selves in company: Well, if your eyes be set upon Christ, & upon your failings in grace, and yet in Christ you see there is salvation, and you wait upon him for it, and all your owne parts are empty things in comparifon of Christ; it is an evident signe God hath given you grace, you could never have looked after Christ, had not he first looked after you, and he having once looked after us, he will nurse us up unto the day of the Lord Jesus.



ZACH. 12. 10.

And I will poure upon the house of David, &c.



OME we now to the third Effect of the spirit of Grace, where ever it is bestowed.

When the spirit of grace openeth our eyes to behold Christ, whom we have pierced, it pierceth our hearts with godly sorrow.

Doct. 3.

So saith the Text, *They shall look upon him,* (meaning, when this spirit of grace, and of prayer, is poured forth upon them) it shall not be a wandering looke, or a sleight beholding; but such a wist, and serious beholding him whom they have pierced, as shall make them mourne exceedingly, as a man for the losse of his onely sonne; or as the

the commonwealth of Israel, for the losse of *Ishah*. They shall mourne for him, or over him: it is not therefore a worldly sorrow, for it is set upon a spirituall object, Christ; nor is it meere such a sorrow, as a spirit of bondage, or despaire may worke. For a man in hell may mourne for sinne; but it is not here said, they shall mourne for themselves, but for him, their mourning shall be chiefly conversant about Christ; so that a gracious looking upon Christ pierced for us, and by us, pierceth our hearts with godly sorrow, pierced by us; *They shall looke upon him, whom they have pierced*, and not meere by us, but for us, whom they have pierced, not onely to the shame, and confusion of their owne faces, but pierced also to the shedding of his blood, whereby our selves are healed; such a looke upon Christ, when ever it is wrought by the spirit of grace, there it pierceth the heart with godly sorrow. *Acts 2. 36, 37.* where this Scripture is literally accomplished, *Peter* convinces them, that he whom they had pierced with the sorrows of death, was the Lord Christ. Vpon the hearing of this, they were pricked in their hearts, they that had pierced him by their sinnes against him, now feelet their hearts pierced for him. Againe, *Acts 5. 3.* there was added to the Church two thousand more, but how were they brought on? By this very argument, *I know that through ignorance you have crucified him, you have denied the Holy, and lust one, and killed the Prince of Life, and Glory, Acts 3. 14. 15.* And thus he goes on to convince them, that how
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ever, of ignorance they had killed him; yet, he whom they had killed, was the Prince of Life: and how ever the high Priest tooke it offensively, *Chap. 4. 3.* yet, they that heard the word beleevd, and still more was added to the Church; So that it comes to this issue, that the two first Sermons, that did shew unto the people of God, that by their wicked hands, they had crucified Christ, they prevailed to bring five thousand to godly sorrow.

Now for opening this point, I said, this godly sorrow, by which men are brought on to Christ, springs from beholding of Christ pierced by us, and for us: See these opened.

Pierced by us: This implies two things. First, that we looke at all our sinnes, as piercing Christ; a man that is led by a spirit of grace, to a penitentiall, and godly sorrow, is brought on to consider thus much: That all his sinnes he hath committed, have beene a piercing, and crucifying of Christ; the sinne of his nature, the vanitie of his childe-hood, the rebellions of his youth, and sins of riper times, what ever they be, whether against nature, or the morall law of God; this is one worke, which the spirit of grace effects, in the hearts of all Gods people: It opens their eyes to see, that all their sinnes in conclusion, have reflected upon Christ, the burthen, and smart of them, have fallen upon him, for *Rom. 6. ult.* *The wages of sinne is death;* either we must dye for every one of our sinnes, or else, the Lord Jesus Christ must die for every one of us; every sinne must either pierce
us,

us, or him to the death; and therefore when we see that there is life, and hope of life in us, it makes us see, that *by his stripes we are healed*, *Esay 53. 17.* There is not any sin we commit, but brings with it Gods wrath and curse upbn our souls, *Gal. 3. 10.* so that if there be any work of the Law that wee have not continually performed, we are accursed; and either we must beare the curse and wrath of God, or else the Lord Jesus must suffer for us. Look at all our sins, as so many nailes that fastned him to the crosse, as so many venemous darts in his soule, as so many vials of the fierce wrath of the Lord, had not he born the insupportable burden of the wrath of God for our sins, we had every soule of us perished everlastingly. Now this doth not a little melt and afflict a gracious heart.

Secondly, but yet there is more in the point then that; for by the spirit of Grace a man looks at Christ as pierced not onely by our sinnes, but especially in this respect, that the greatest sins that we have committed, have been sins against Christ himselfe, and that makes them most grievous, as being committed against Christ; and by this means we come to mourn bitterly. It is no small anguish to see so many of his sins like so many darts in his heart; but that we should personally sinne against him that hath done so much for us, this wounds so much the more; that when a man sees any sinne against Christ, whether against his person, or against any ordinance of his, it is so much the more grievous, by how much the more neerly it concerns Christ.

For first, a man considers he hath sinned against the blood of Christ, against the value and the virtue of it. The Apostle mightily prefers the *blood of Christ* above the *blood of bulls and goats*, Heb. 10. 4. and yet there is not any gracious heart but is sensible that he hath despised the blood of Christ more then he would have done the blood of a bull, or a goat, or a ram. Take this instance in particular. Suppose thou shouldst never swear an oath, or tell a lye, or broken the Sabbath at any time, but it would have cost thee a bullock for a sin-offering, and a ram for a trespass-offering, and fine flowre, and wine, and oyle for a meat-offering, wouldst not thou by this time have left all thy oathes, and lyes, and profaning of Gods Sabbaths? should every transgression in this kinde have cost thee but a bullock, or a ram, or a lambe, thou wouldst ere now have growne very chary of committing these sins; and yet this was the expresse Law of God in former times, a man might not commit any sinne, and look for the pardon of it, but so much must goe for a sin-offering, and so much for a trespass-offering, &c. And hence it came to passe, that generally scarce any of these vices were found amongst them, especially when the people of God sought after God in any measure of truth, because they knew no pardon, unlesse it cost them something.

Now if this prevailed to the working of an universall reformation, but when a man now shall know that it is not the blood of bulls and goats that can free him from such sins, but now he must

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have his soule sprinkled with the blood of the Lord Jesus, and without that there is no peace nor healing to his conscience. Why then, do but consider whether we doe not vilifie the blood of Christ, when we that know there is no redemption from sin, but by the blood of Christ, and yet live in open sins, blaspheming God, cursing, swearing, &c. for the least of which had we been to pay the blood of a bullock, we had left such wickednesse many a day agoe. And though we know the blood of Christ is far more precious then the blood of all the bullocks in the world, yet we goe on to multiply our sins against God, and our brethren; have not we thereby sinned against the value of Christs blood, as if it were of lesse value then the blood of a goat, when as we make no more conscience of swearing, and lying, &c. no not so much as we would, if it were to cost us a sheep or a lamb. Yet though you know the blood of Christ must goe for every sinne, else it cannot be healed, yet we make no conscience of any sin, and so also we sin against the virtue of Christs blood; For when a man shall consider he hath been sprinkled with the blood of Christ, and his heart yet defiled with hypocrisie, and uncleannesse, &c. what is there no virtue in the blood of Christ? is it spent in vaine? the blood of buls and goats could have left us no worse: If the blood of Christ leave us thus, is not the blood of Christ shed in vain, when it cleanseth neither the inward nor outward man? Now the sight and consideration of this, helps us to some measure of godly sorrow for sin.

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Secondly, a sinne against Christ, is not onely sinning against his blood, but when we sin against the word of his grace; for it is the word sprinkled by the blood of Christ, by which it hath any efficacie in our hearts, *Acts 20. 32.* There is no man that sees Christ by a spirit of Grace, but he begins to see that he hath sinned against the Gospel of Christ, and this is to pierce Christ: and this afflicts him deeply, that the word of his grace which he hath caused to be sent forth for my conversion and salvation, and for me to stand out against that, this much afflicts me. *Prov 5. 11, 12, 13.* speaking of a man turning to God, *Thou shalt mourne in the end,* he shall say, in sense of his sin, *How is it that I have hated instruction, and despised reproofe? I was almost in all evill, &c.* Thus will a man mourne and lament for his sin, when he comes to see how vaine his course is; it will vex his soule, and pierce him to the heart, to consider how many wayes God hath spoken to him, how many sweet reproofs and counsels have been tendered to him, what sweet offers have been made him, if hee would turne to God, and how have I made a shifte to despise them all? Thus will a mans heart bleed within him, to consider that he should thus sinne against the word of Gods grace.

Thirdly, we sin against Christ, when the spirit of Grace opens our eyes to see that we have sinned against the seales of the covenant of grace, as Baptisme, and the Lords Supper. In Baptisme he promised to renounce the devill, the world, and the flesh, and there gave up himselfe unto the fa-

mily of Christ, to become a servant to him: And in the Sacrament of the Lords Supper, we receive the Lord Jesus to be not onely our Saviour, but our Governor; and now comes to consider how vainly we have abused both these Ordinances, it much afflicts him: to have lived a baptized Christian, twenty, forty, or sixty yeares, and not more washed from sin then a Turk or a Jew, considering he hath been baptized, and received the Sacraments, and his heart as vain, and life profane as ever, this makes his soule to bleed within him.

Fourthly, we sin against Christ, when the spirit of Grace opens our eyes to let us see that we have sinned against himself, *Eph. 4. 30.* and herein we see we have sinned above all our other sins, and it will come to a mans minde not onely how many good counsels he hath despised, but how many checks of conscience he hath resisted, the good motions that he hath smothered, then he begins to conceive that he hath sinned against the holy Ghost, thinks he shall never be forgiven. And though it be not that unpardonable sin, yet it works him to much anguish and sorrow.

Fifthly, the spirit of Grace opens a mans eyes to see that he hath sinned against the members of Christ: We pierce Christ in piercing his members, *Act. 9. 4, 5, 6.* When he comes to consider that he hath compelled the members of Christ to blaspheme, this vexes and anguishes his heart; for every thing of Christ is Christ himselfe, you cannot pierce any one of his members, but you pierce him.

Sixtly,

Sixtly, you will see it to be a sin against Christ, in that you have sinned against the fatherly chastisements of God, sometimes sicknesses, sometimes losse of goods, many sweet and wholesome afflictions, and yet we are never a whit the better; this pierces a soule to consider that God hath done all this about him, and yet still he as unprofitable as ever, this will make a man mourn exceedingly, *Ier. 31. 18.*

Seventhly, the spirit of Grace helps us to see how much we have despised the gracious blessings God hath multiplyed upon us; he hath filled our basket and our store, and hath blessed our goings out and our commings in, in all that we have set our hearts or hands unto. Now when he considers that God hath done all this for me, and that yet after all this I should neither addresse my self, nor traine up mine to feare him, but still live as if all this had sprung out of the earth, and not meerly from the bounteous goodnesse of God himselfe, this will so pierce an heart with shame and griefe, to think that these come not onely from Gods bounteous hands, but they are given us by vertue of Christs death, for us to sin against him that hath done so many great things for us, this will pierce the heart of any man. *Doe you thus requise the Lord, oh ye foolish people and unwise? Deut. 32. 6.*

But secondly, the spirit of Grace opens our eyes to look at Christ pierced for us, so as now we begin to consider that in Christ there is plentiful redemption, there is in his blood remission

for the sins of all that will come unto him, and hence we come to hope on Christ for salvation. And then to consider that all this the Lord Jesus hath done for me, had there been no more sinners but my selfe, his bloud had been spilt for me; now that Christ should doe this for me, this so afflicts a soule, that now he is willing to set himselfe apart, and goe alone, and bewaile the wretchednesse of his heart before God.

Reas. 1.

Taken from the hardnesse of our hearts which is found by nature in every soule, that unlesse the spirit of Grace set all these awork, we shall never mourne for him. Take a naturall man, and tell him that if ever he be saved, it is by Christs blood; tell him how much he hath sinned against the blood of Christ, and the Spirit of grace, the Sacraments, the chastisements, the mercies of God, this no more sinks into him, then raine into the nether millstone. If he grieve for any thing, it is for corn, and wine, and oyle, *Hos. 7. 14.* He makes a mock at sinne, *Prov. 14. 9.* especially of finnes against Christ. Or suppose we be brought to a little shame and griefe, it is but because they wound our consciences, not because they have pierced Christ. *Judas* griefe was not for that hee had wounded Christ, but his owne conscience. Take the best hypocrite that is farthest carried on end by common grace, and his heart is never so much softened as to lament for piercing Christ. By nature we cannot once cry for any sin, farther then it is burdensome to our consciences.

Reas. 2.

Taken from the power of the grace of Christ.

It opens our eyes to see finnes against Grace as our greatest finnes; no wickednesse like to that. *Neb. 9. 27.* The deliverers of Gods people were called *Saviours*, and therefore now sinned in this above all our other sins. *1 Sam. 12. 13, 19.* The spirit of Grace looks at sins against Saviours, as chiefest and greatest; though they had doubtlesse committed many other sins, yet none pierced them so much as this, it was because they grew weary of their Saviour. So Chorazin and Bethsaida were greater sinners then they of Sodome and Gomorrah, *Mat. 11. 20, 24.* and yet the Sodomites defiled with most loathsome abominations, *Esay 16. 49.* yet they had committed greater sins in sleighing Christ and his grace, then the Sodomites had done. Better be a whoremonger, or an Adukerer, then an unprofitable hearer of the Word.

Because it opens our hearts to see and discern the wonderfull love of Christ in every ordinance of his; by how much the more abundant the mercy of God is to us, so much the more is our hearts confounded within us, that we have sinned against them all. *Luke 7. 36. to 47.* She was reputed for a notorious sinner, a common harlot, yet comes to Christ and weeps over him, and our Saviour renders the reason, she had much kindnesse shewed her in the pardon of many and great sins, and therefore *she loved much*, much forgiven, and therefore the heart melts much.

A signe of tryall: Take hence a true discerning, whether we have received a spirit of Grace or no; if we have, it will evidence it selfe in this, we shall

Reas. 3.

vse 1.

not onely look at our sins against Christ as great, but we shall see our sins as so many venomous arrows wounding the heart of Christ, wee shall mourne more for wounding Christ, then for any thing. The spirit of Grace lets us see our sins as so many daggers pointing at the heart of Christ, it melts our hearts in regard of the kindnesse of God, that God should forgive us such monstrous and ugly sins. If God therefore have given you to see that you by sin have been injurious to the Lord Jesus, and there is no sin thou hast committed, doth pierce thee more then that thou hast so much sleighted the blood of Christ, and this troubles thee most that thou hast stood out so long against the word and motions of Gods Spirit, that thou hast grieved Gods children, and despised his counsels and chastisements, if these grieve thee most, it is a good testimony of the saving work of the Spirit of Grace. But on the contrary, if we can onely grieve, because the world is hard, or for sin, because it sends to hell, or wounds thy conscience, then thy heart is not yet right in the sight of God.

Yse 2.

To teach every soule that desires to traine up his heart to any measure of brokennesse, then call to mind your grosse sins, they may afflict you, but not melt you, till they be edged and pointed at the heart blood of Christ. Conscience may afflict a man, and he may weary himselfe with such restlesse discouragements, as to have no quiet, and yet his heart far enough off from Christ; but as soone as we see our sins darting against Christ, then will the heart begin to melt, for that we have crucified the

the Lord of Life and Glory. If therefore thou wouldst bring thy heart to unfained godly sorrow, then pile thy sins as a sharp arrow shot at Christ, else they will not kindly wound thee. Consider further how you have sleighted Christ, as if it had been a small thing, but know, you had been stockned in your mothers wombe, had it not been for the blood of Christ. And consider that you have been a baptized Christian thus long, and yet many naturall men are as well carriaged men as you are. Consider how often you have refused good counsell, sinned against the afflictions, chastisements, and mercies of God. This is the course the Spirit of God takes to melt our hearts.

A direction to some doubting Christians, how to iudge of their humiliations. Some will say, could I be but humbled enough, I should hope of Gods favour towards me; but it is so little, as I feare I have no grace at all. Wouldst thou not be deceived? be it never so little, if it look at Christ, it is a work of the spirit of Grace. To grieve for sin as it is a shame to the world, and a torment to thy conscience, they in hell may doe as much. But dost thou see thy sins setting Christ all on a light flame? If sins of this nature melt thee, it is an evidence of an unfained humiliation.

It may be some ground of allowance to a course questioned, Whether it be lawfull to bring suspected murderers to the person murdered? I think this Text gives some warrant thereunto: For the sight of a man pierced by us, may by a double work discover the murderer, and both from

Vse 3^a

Vse 4^a

from God, and no witchcraft: As first, looking at him whom we have pierced; though we look at it but as a sin against nature, or against the morall Law of God, or against our soules, the sight of him may and often doth work in a man a spirit of bondage, for doing an act so contrary to the Law of God, and of injustice to my brother. So it wrought upon *Judas*; it is likely he thought his Master would have got away, as at other times, but when he saw that he was condemned, this so pierced him, that he must needs confesse that he had sinned.

Secondly, but besides a spirit of bondage, it may please God to set it on by a spirit of Grace, as it is in the Text, and that will open an heart in such a case, to see that he hath not onely pierced his brother, but the Lord Jesus Christ, and that will make him to mourn bitterly, and so may the poor soule come to be saved, though condemned to bodily death in this world. Therefore it is not an unwarrantable course, but a serving of a wife and just providence of God; for *Gen. 9. 6.* the words are first a command to Magistrates, Secondly a threatening to the Murderer, Thirdly, a promise that it shall be found out: Though men should fail, yet God will not faile, (as we many times see) to discover Murders that have long time been buried in the dust.



ZACH. 12. 10.

And I will poure upon the house of David, &c.



Now come now to a fourth Note, which is this,

The mourning of a gracious heart for the piercing of Christ, is as bitter and as sad a mourning as any that any man takes up for the greatest and sorest losse that can befall him in his family or kingdom he lives in.

Dott.

As bitter as any losse: For the most bitter and grievous losse that any man meets with in his family, is the losse of his onely sonne, of his first borne; this sets all the family a mourning; and that not onely together, when they see one another, but it makes them goe aside into corners, both husband and wife condole asunder, and weep bitterly upon such an occasion. The woman of Shunaim, when she had lost her onely sonne, she tels not her husband of her griefe, onely desires his leave to goe to the Prophet; when she comes at him, she could not tell him her mind neither, but falls downe at his feet, whereby he perceived her spirit was much anguished, 2 King. 4. 27. her grief was too much to be exprest: And when shee speaks, she saith not, *The child is dead*, but *Did she desire a child?* was it not his owne offer to her as if it were the greatest losse she could meet with.

So

In the like manner our Saviour going by the way, meets with a young man, the onely sonne of his mother, carryed to be buryed, and they wept sore, *Luk. 7. 12, 13.* So *Rachel wept for her children, and would not be comforted because they were not, Mat. 2. 18.* Though *Joseph* was not the onely sonne of *Jacob*, nor *Jacob* the weakest Christian in his time, but as strong as his grace was, and as many children as he had, yet when he thought *Joseph* was slaine, he wept bitterly, *Gen. 37. 34, 35.* and though his sons and daughters came about him to comfort him, he would not be comforted; which shews, that mourning for an onely, or an onely beloved sonne, is matter of greatest lamentation in a family. And it is therefore the greatest, because it is the losse of the Parents inmost bowels; it is the losse of the chiefest comforts of their greatest hopes.

But you say, The losse of some husband or some wife would be more grievous then the losse of a child: was not *Elkanah* better to *Hanna* then ten sons? *1 Sam. 1. 11.* though *Samuel* was more worth then them both, yet they then knew not of *Samuel*: How then stands it with the wisdom of the holy Ghost, (since conjugall affection leaves sons and daughters to cleave one to another) to expresse the greatest mourning by the losse of an onely child?

I answer, You are to conceive (as it is evident in the Text) that he speaks of such a losse to a family, as shall alike afflict both the Parents, bitterly grieve both the Parents, who though they be the nearest,

nearest, yet their griefe shall be severed ; and if he had spoken of the losse of either of them , he had wanted a fit resemblance of the privacie of their mourning, and therefore he expressees it by such a losse, as may be common to that paire in the family that is most intire one to another.

But secondly, in this losse, the holy Ghost doth not omit the losse of yoke-fellows, though he doe not expresse it in plain words, but by evident consequence in the words following, *Like the mourning of Hadadrimmon in the valley of Megiddon.* There was a great mourning of wives for husbands, and husbands for wives, as well as parents for children, and brothers and sisters one for another.

Now therefore for that, that was a mourning which was caused by the greatest losse that could befall any Common-wealth, it was for the death of good *Iosiah*, a better Prince then whom the earth never bore, whose losse therefore was the more grievous, because in his losse the wise hearted discerned the utter ruine of Church and State, and families, private and publique persons, all crushed in his death. That mourning is described, *2 Chron. 35. 24, 25.* upon his death, there was a great lamentation, generall and publique, as the losse it selfe was. And further also it was an ominous and dreadfull losse, foretelling the utter ruine of Church and State. In his death, husbands saw the death of their wives, and wives the losse of their husbands, and both the losse of their children. So great and bitter was this lamentation, that

that it was written in a book of Lamentations, and all the singing men and women had turned all their songs into mourning, *The breath of their nostrils was now stopt*, Lam. 4. 20. Every man now saw himselfe undone, family, Church, Commonwealth, all undone in his losse. Lam. 2. 13. he compares the losse to the breach of the bank of the great Sea, that breaks out and swallows up all before it; and so accordingly was their mourning exceeding great and bitter, an unmatchable mourning. *Come hither and see if ever any sorrow was like unto my sorrow*, Lam. 1. 12. This day of the Lords wrath, is it nothing to you? no cause, nor any expression of sorrow like unto this; In this they saw the captivity of Church and Commonwealth. Lam. 2. 11. see how they expresse it, *Mine eyes, mine eyes faile through teares, my heart, my heart, my bowels burst forth, &c.* They saw their blood poured forth, they saw the ravishing of their Virgins, the slaughter of the whole City, the depopulation of Church and Temple, the laying wast and throwing downe all the ordinances, and therefore they expresse a great mourning, as for the greatest and most publique losse. And also it was a durable and hereditary losse, and so was it a durable and hereditary mourning: For this was not a mourning of a few dayes and yeares, as *Dauids* was for *Amnon*, which lasted but three yeares, 2 Sam. 13. 38, 39. but this mourning was durable and hereditary, they wrote it in a booke, and left it as an ordinance from age to age, 2 Chron. 35. 25. Thus you see what kinde of mourning it is, from which

which the holy Ghost fetches his comparison. Now such shall be the mourning of every gracious heart, looking upon Christ pierced by him; such a mourning is expressed, 1 Sam. 7. 6. when they mourned for their sinne, they drew water, and poured it out before the Lord, as men draw water out of a Well, one Bucket full after another: The people poured out Buckets full of teares in abundance, not drop by drop; but as God pours a spirit of Grace into the heart, so the heart poures out many tears, at least mourning and groans.

Taken from the object of mourning; there can be no sadder or greater occasion of mourning: It is the greatest cause that doth befall the sonnes of men, to mourne for those finnes above all other, wherein they have sinned against Christ. It is much cause of griefe to wrong either husband, or wife, or parent, but considering the wrong is done against Christ, nothing is answerable to this cause of mourning. *David* could not but be sensible that he had wronged *Vriah* in causing him to be put to death, and *Bathsheba*, in defiling her, both these could not but deeply afflict him; yet all this was nothing in comparison of the wrong he had done to the Lord, *Against thee, thee onely have I sinned, and done this evill in thy sight, Psal. 51. 4.* He doubles it, he would have you know there lyes his griefe; What, against thee onely, and not against *Vriah* and *Bathsheba*? Yes, these were very burdensome, and therefore he cryes out, *Deliver me from bloud-guiltinesse, ver. 14.* but yet that was not the thing that did so much afflict him as this, that

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it was done against God, he had thereby caused the enemies of the Lord to blaspheme. No sins like to sins against Christ and his grace; The sins of Sodome, though so abominable as not to be named, for which God consumed them with fire from heaven, yet the sins of Chorazin and Bethsaida were worse then theirs, *Mat. 11. 20. to 24.* because Sodoms sins were at the worst but sins against Angels, creatures like themselves: but when a man sins against the grace of Christ, this is the greatest object against which men can sinne; and therefore the mourning needfull to be proportionable.

Againe, there is this more in the object, Gods wrath which is kindled upon this occasion, is the most grievous evill the soule can conflict withall. *Psal. 130. 3.* Now a gracious heart is very sensible of Gods wrath, being provoked by it.

And yet it is not the greatest neither, but there is a third thing in the object, and that is the losse a man feeles his heart to sustaine, when he looks upon Christ whom himselfe hath pierced; he sees not onely that he hath done wrong to a deare Lord and Saviour, but the spirit of Grace helping him to see Christ pierced by him and for him, so his heart thereupon begins to feele the losse of Christ by piercing him, such a heart conceives in its first looking towards Christ, and in that such a losse, as wherein he loses not onely a sonne, or a deare parent or friend, but he loses all these together, he loses all the comforts of this life, and all the hopes of a better, so that he looks at his losse

as unmatched; had he lost an husband, or wife, &c. he could have borne it, but to lose a Saviour, in that he loses all at once. As it was with *Mary*, *Ioh. 20. 11.* she sate by the Sepulchre weeping, and this was the matter, *they have taken away the Lord*. Thus it is with every soule when they find Christ pierced by them, they are taken up with thoughts, that doubtlesse by piercing of him they have lost him, made him utterly away for ever from being comfortable to them, and therefore now they have no hope to find him, and this is such a cause of mourning, as that then which there is no greater.

But then, when they look upon him as pierced for them, and so as in time they shall come to enjoy him, and find some sprinkling of comfort of his bestowing himself upon them, that aggravates their griefe; It is as much as if a man should say, That Christ hath dyed and done all this for love of me, and this afflicts him much. I reade of *Austin*, of a certaine uncleane woman which made away her selfe for the love of him, which when hee knew, it afflicted him very much; thereupon he goes to God, and saith, Here a wicked woman hath lost her life for me, and see how I can weep; but yet the Lord Jesus hath not been unwilling to lay down his life for very love to me, and yet my heart is not able to mourn for him. As if the soule should consider it thus, That one of such worth as Christ is, the Prince of life and glory, that he should take such a long journey from heaven to earth, and live here such a miserable life, and to do

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such

such service to me, to work so many miracles, to be buffeted and scourged, to lose his friends, to be excommunicated out of Church, to be censured by the Judge, to be crucified, and all this for my soules sake, he is content to lose his life, and the favour of God, which is better then life, and all this for the love of my soule, yea, and had he not done thus for my soul I had never been saved; This is such an object of lamentation, as indeed no sorrow like unto this sorrow.

Reas. 2.

Taken from the subject that doth grieve and mourne. What person is it that grieves? it is the spirit and heart of a man, which is not ordinarily afflicted, but wounded, and onely wounded with this stroke, *Prov. 18. 14.* wounded for sins against God and Christ, and who can bear that? that mourning is an unsupportable mourning: Any other mourning the spirit of a man can sustaine him in, as losse of husband, or wife, or child, &c. but when the heart comes to be wounded, who can heale that? none but onely the mighty and powerfull spirit of God, without which a man would utterly be swallowed up of despaire, an incurable wound, unless by the same hand that wounded it.

Reas. 3.

Taken from the principle from whence such a mourning springs, a principle greater then that which is in the world, *1 Ioh. 4.* Worldly sorrow cannot reach this; the spirit of Grace in the heart is greater then the world; nothing can work that which the spirit of Grace can doe; it teacheth us to cry with sighes and groans inutterable, *Rom. 8:*

28. A soul cannot tell God how much it grieves in such a case as this, because the principle of it is the spirit of grace; we are shallow, and can soone run our eyes and hearts dry for any grief we take up our selves; but where the spirit of Grace works, the grief that it puts forth cannot be expressed; as it comes from a deeper fountaine, the eternall love of Christ, so it hath a deeper work, it searcheth the deep things of God, it is a profound spirit, and so it works a profound work.

For tryall of any mans estate, whether his mourning be sincere and sufficient or not. Many a soule will say, I have been humbled, but did I know my humiliation were sufficient, it would be some comfort to me, but alas! I cannot discern that it is enough. Why so? If it come from a spirit of Grace, it is then enough. But how shall I know that? Why, if it be such a mourning as is greater then any mourning, if as great or greater then for the losse of an onely child, or of such a Prince, as in whom thou lovest all thy comfort. Hath a man then lost his husband, wife, child, &c. yet if he have but Christ, he hath enough; a signe then that a man hath mourned more for Christ then for these. Again, doth a man that hath parents, wife, children, and every thing according to his desire, and yet saith, Yea, but I want Christ, and I cannot be satisfied with these things? Then is thy mourning for him as the mourning for the losse of an onely sonne: for though thou hast all the comforts of this life, yet the Lord Jesus thou art doubtful whether thou hast him or no, and notwithstanding

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standing all these comforts, thy soul goes drooping for want of him, it is a signe all these comforts doe not countervaille the want of Christ, and that is deep mourning for Christ. I know godly sorrow runs very shallow in many good hearts, yet this you are sensible of, though you have other comforts at will, yet because you feare you want Christ, you are more uncomfortable for the want of him, then all your other comforts can refresh you: How shall you know that? It appeared *Isaac* loved *Ioseph* better then all his other children, because when he was gone, though he had all his other children about him, yet could not be comforted by them all, and all because he wanted *Ioseph*. So *Isaac* said to *David*, *I see thou lovest Absalom more then the whole kingdome*, 2 Sam. 14. 6. How knew he that? Because when *Absalom* a Traitor was slaine, and his Kingdome now at peace, he yet weeps for *Absalom*, and wishes that himselfe had dyed for him: it was a carnall spirit that *David* did expresse at that time. A good man may sometimes be more besotted in one darling child, then in a whole Towne or Kingdome besides: but *Isaac* told him right, and just so it is in this case. If a man can see, that though he have all the comforts of this life, and yet is not satisfied in them, and all for want of Christ, then thou truly mournest for him. It is true, there may be for a time some reason why a man can expresse lesse griefe for the one then for the other. Some man wil say, Were my wife or child dead I could weep day and night, but I cannot tell that I ever wept yet

yet so for the losse of Christ, how then doth it appear that I mourne more for Christ then for outward losses? Let me tell you, expressions for outward losses may sometimes be great: First, because all causes concur to make a mans expression of griefe for outward things very great. When you see the windowes of heaven open, and the fountaines of the great deep broken up from beneath, there must needs be a great deluge. *Gen. 7. 11.* here were all causes concurring, no impediment stood in the way to hinder the flood, yet as great as it was, it was not so durable as great, but in a certaine number of moneths it was dried up, and never returned againe from that day to this; and when it was come to the height, it went no farther, but decreased: but now in our mourning for Christ, though the windows of heaven be opened, yet many times the fountains of the great deep are not open, we have hard and stony hearts, which much hinder spirituall sorrow: You may have a land-flood run downe a channell, or a plain gravell that makes a great noise, and carries all before it, but a deep river runs more slowly, and makes lesse noise: so worldly sorrow it runnes an-end, all causes concurring, heart soft towards children and parents, &c. and grace concurs to mourn for them; windows from above are opened, that is, Grace, and the great deep from beneath is broken up, that is, Nature, and now here must needs be a great expression of sorrow: but now when a man comes to mourne for sinne, there is an hard heart in the way, a heart full of weeds, and thorns,

and bryars, many cares, and lusts, and worldly businesses, and these so choak the current of our godly sorrow, that when it should run and overflow, it is dammed, and the expression much hindered. But yet the greatest worldly sorrow is but a torrent, it makes a great noise, but it wants a spring in the bottome, and will in time decay. *David* mourns for *Absalom*, and for *Amnon*, two or three yeers, but in time the sense of their losse grew out, wanting a spring it was not durable, whereas godly sorrow comes from an everlasting spring, *Ish. 4. 10, 14.* though sometimes stopped, yet it will break forth againe, and it lasts while life lasts. And which is more, the spirit of Grace helping us to mourne, it will make our griefe to grow to be more at the last then at the first: worldly sorrow is ever more at first then at last; it will slack in time, and in the end vanish quite away; but godly sorrow increaseth, as a man grows in grace, so he grows in griefe. Doe therefore thus much for your selves, as to consider whether your mourning for outward things be such, as that the love of *Christ* cannot moderate it, then thou yet wantest a spirit of Grace; but otherwise if no comfort can satisfie thee, because thou wantest *Christ*, it is a sure evidence of the spirit of Grace.

Use 2.

To teach Christian men to cherish godly sorrow: If you would have godly sorrow, you see it comes from a spirit of Grace: Look therefore at sins against God, as greatest, especially sinnes committed against the blood of *Christ*, against the motions of the Spirit, and the word of Grace, and look

look at these as thy greatest evils. And if God give thee but so much grace as to mourn for Christ, labour to maintaine it in thee, pluck up all the weeds that choak the free passage of it; if there be any seeds of pride, or hypocrisie, or of any distemper in any kind in thee, away with them all, they will damme up this sorrow, at least for a while. In every Ordinance observe how thou hast sinned against Christ, and so daily observe what sins in an especiall manner have been committed against Christ, and specially such as are against his Gospel and Grace. Consider seriously, what Christ hath done for thee, as that he was content to come and live a poore beggers life for thee, was content to suffer death; and to suffer suffer losse of his Fathers favour for thee, and this will in time reare thy heart to such godly sorrow, as thou shalt mourne abundantly for all the evils thou hast done against Christ. And to encourage you to this, consider that by how much the more thou shalt take to heart thy sins against him, thou wilt find this issue of it, the lesse will any outward losse or crosse in the world stick neere to thee; though thou shouldst lose thy goods, and be cast into prison, &c. thy heart would be able to beare all, as *Iob* did, *The Lord hath given, and he hath taken away, blessed be his name, Iob 1. 21.* What helped *Iob* to this, why, he feared God, and he eschewed evil, and he knew that his Redeemer lived, and that so quieted his heart, that though he had lost all the world, yet he could tell how to be comforted in all; he loved wife and children well, but when

all failed him, his heart failed him not, because he had learned to mourne for Christ. That day in which a man hath not seene Christ, that day if any crosse befall him, he will not beare it well, but will be disquieted upon every occasion. Well then, if thou wouldst be Lord of the world, and of all the crosses that befall thee, then observe your daily sins against Christ, and mourn for him.

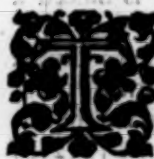
Vse 3.

Of the *Prothesis*, which is the former part of the comparison, *Hadadrimmon* signifies a place of store of Pomegranats: From hence learne, Hath God been pleased to exercise thee with the losse of a deare husband, or wife, or child? take example by that griefe, and apply it to the Lord Jesus Christ; turne the streame of it into that channell; Did God never afflict thee in that kind? then be the more thankfull, and especially for you that are in authority, as ever you desire to dye lamented, and much desired, then be like *Iosiah*, who while he lived, mourned for the sinnes of his people, 2 *Chron.* 34. 27. So all you Governors, if when you die you would be sadly lamented, that all about you might mourne to think of your losse, then mourne you for the sinnes of your children, friends, Townes, and Countries; take you to heart the sins of the times and places where you live, and God will take care that there shall be a great and a lamentable mourning for you when you die.



ZACH. 12. 10.

And they shall be in bitternesse for him.



Here yet remains one Doctrine more from the Effect, from the word *Bitternesse*.

A gracious heart looking upon Christ pierced by it, shall be in bitternesse for him. Doct. 5.

A gracious heart, that is, such an heart, as upon whom the Spirit of Grace and Prayer is poured, when it looks upon Christ pierced by it, it shall be in bitternesse. This is expressed, *Luke 22. 61. Peter seeing Jesus look back at him, remembering what Christ had said unto him, he went out and wept bitterly.*

Now for opening of this Point, see what bitternesse it is that the soule finds when it doth look upon Christ as pierced by him, and then the Reasons and Application of it.

There is a fourfold bitternesse of soule which a mans heart is taken up with in such a case.

First, there is a bitternesse for sinne; for sinne it selfe yeelds bitternesse to the conscience. It is bitter it selfe, but is not felt till a man look upon Christ, and begins to take to heart his sinnes against him. Notable is that confession of *Solomon* after his grievous Apostasie, *Ecc. 7. 27. I find more*

more bitter then death the woman whose heart is as snares, &c. An evident argument that Solomon penned that book after his repentance, and there he describes most excellently the whole course of repentance in those few verses. I find such finnes more bitter then death, drawing him on to sinne, and holding him fast therein. There is indeed a strong bitterneffe in sinne, but yet a man is not sensible of it, till his eyes be open to see Christ. Peter, that had scene and felt the bitterneffe of his owne sin in piercing Christ, he could see the bitterneffe of the estate of other men: *Act. 1. 23. I perceiue thou art in the gall of bitterneffe*, (speaking of *Simon Magus*) where he describes the carnall estate of a naturall man; *Simon* had not as yet shewed any bitterneffe and malice against the wayes of Christ, but he perceived by the unfavourinesse of his question, that he was yet in a carnall estate, for he had offered him money for the gift of the holy Ghost, whereas he knew the gift of Grace could not be bought and sold for money. How then is that carnall estate a gall of bitterneffe? Bitterneffe it was that made him unsavoury in himselfe, so that a godly heart can relish nothing in such an one but that which is as bitter as gall; he gives him gall to drink, when hee puts forth such a question, a covetous and carnall question.

2. And so it is the nature of all sin to provoke God to bitter wrath.

3. It is the nature of sinne to corrupt others, and therefore it is called a bitter root, *Heb. 12. 15.*

So

So the estate of nature, and the wayes of sinne, they are *bitter as gall*, *Deut. 32. 32, 33.* All is bitterness that comes from a naturall man, his thoughts and life are unfavoury, he is bitter to God and to his people. Now when mens eyes are open to see Christ, they see and feele that in sin which before they felt not; Then we see our sinfull course most bitter, the very grapes of gall and wormwood.

Secondly, there is the bitterness of Gods wrath which a man sees and feesles when he sees Christ pierced by him, *Hos. 12. 14.* and Gods wrath being imbittered against us is very bitter, *Ier. 8. 14.* and *9. 15.* All such afflictions are like *wormwood* and *gall* to us: So the Church complaines, *God hath made me drunk with wormwood*, *Lam. 3. 15, 19.* And *Iob 13. 26.* *Thou writest bitter things against me.*

Thirdly, there is another bitterness caused by a man looking upon Christ, and that is by reason of the losse of Christ: we never either had attained to him, or else now we have lost him; now we see we have no portion in Christ, and that is bitter to our soules, *Ier. 2. 19.* A man in such a case sees that the feare of God is not in him, that the Lord Jesus he hath forsaken, estrangement from God is bitter to such a soule, *Amos 1. 20.* That which you reade of *Esa* is very memorable in this case, *Gen. 27. 34.* when he saw he had lost the blessing, that Christ was given away from him, *he went out, and lift up his voice, and cryed with a very bitter cry.* I doubt not but *Isaac* and *Rebecca* took

rook paines to catechise their families, and therefore surely in some measure he saw what he had lost; but how much more bitter would it have been unto him, had he had but a sight of Christ?

Fourthly, such a soule is in anguish for the bitterness of soul which the Lord Jesus himself did taste and feelee for our sakes; when ever the soul sees Christ with a gracious look, it beholds all the bitterness Christ tasted of for his sake: Men gave him gall, and vinegar to drink, *Psalm. 69. 21.* but they fell short of what cup God gave him to drink, he tasted of the bitterness of the wrath of God, and all for our sakes; and a soule seeing this is deeply imbittered in the sense thereof.

Reas. 1. First, God intends thereby to chasten, and check, and punish us for that sweetnesse and delight that formerly we have taken in sinne; that God might make our sins afflictive to us, he will make them bitter to us. *Ier. 2. 19. Thine own wayes and thy doings shall correct thee.*

Reas. 2. God will have it to be bitter to us, not onely to correct us for former wickednesse, but likewise to make us cast up our sins in a free confession and a serious reformation; as long as sin is sweet to us, we hide it under our tongues, *Iob 20. 12, 13.* that is, so long we shall never confesse it, nor forsake it; but when it is bitter to us, then we vomit it out in free and hearty confession. Bitternesse of sinne will bring a man to confession for sinne, *Psalm. 32. 3, 4.* For might a man goe on, and feelee no burden under his sinne, he would never confesse it; but when Gods hand is smarting upon him; when God

God afflicts, we purpose an acknowledgement of sinne; now sinne confessed and forsaken, makes way for pardon and mercy, *Prov.* 28. 13. This bitterness for sinne drawes us to confession to spit it out, and to keep us from turning to it againe, it now for ever appeares unsavoury to us.

That so we might be sensible of the bitterness of the cup of Gods wrath, which our Saviour dranke to the dregs, *Mat.* 26. 39. Implying, that what bitterness Christ relished in sinne, and in the wrath of his Father, the same shall every soule do in some measure that hath any part in Christ, *Mat.* 20. 23. and thereby shall we know the wonderfull love of Christ towards us, that he would drinke such a potion to the dregs for our sakes.

Reas. 3.

That so we might relish more sweetly the love of God to us, and his grace in pardoning and healing all our sins, *Esay* 38. 17. For peace I had great bitterness, but thou hast in love to my soule delivered me from the pit of corruption. This bitterness that a soule tastes of, makes the love of God sweet and savoury to his soule, and it is a speciall reason that God looks at in all the bitterness which he gives us to taste of in all our sinnes, that so our pardoning and healing in Christ might seem more precious in our eyes. And hence it was that in old time God commanded the Paschall Lamb should never be eaten but with bitter and soure herbs, *Exod.* 12. 8: Why so? to make the Lord Jesus more savoury to us. God never gives us a taste of Christ, nor to feed upon him, but in bitterness of soule, that wee might relish the more.

Reas. 4.

more

more favour in Gods love to us.

Reas. 5.

1 Sam. 15. 33.

That so he might strengthen our faith against all the bitterness of the wrath of men, and of death it selfe, or of hell, which else we might be in bitter feare of all our dayes. A man that hath sometimes been in hell, is able afterwards to say truly, as *Ahab* said presumptuously, *Surely the bitterness of death is past*. He that hath been sensible of the torment of hell, he doth ever after, more or lesse, walk in some comfortable assurance that bitterness and wrath is past. *Psal. 118. 3. I found trouble and anguish: but ver. 7. 8. now I returne to thy rest, O my soule.* Because the sorrows of death have formerly compassed him about, now hee knowes God will speake ease and rest to his soule: and so the heart is much strengthened against the feares of men, *Luke 12. 4, 5.* he having already felt more bitterness then men can put upon him. *Moses* he endured as one that had seene him that was invisible, he feared nor the bitterness of the Kings wrath, *Heb. 11. 27.* Nothing now can make us impatient under any affliction. The more bitterness we have found in sinne, the more favour shall we find in any affliction: No affliction seems bitter to such to whom sinne feels bitter: To whom sinne is sweet, to them affliction is as bitter as death, *Micah 7. 9.*

Reas. 6.

That so he might ever after make our spirits more savoury and lesse harsh: There is in us a naturall harshnesse, though some men be better natured then others, yet there is a root of bitterness in every one by nature: Nor is there any way
more

more effectually to make us more sweet, and amiable, and savoury, then to see the Lord Jesus Christ, and to be brought to a sense of bitterness by such a taste and sight. *Ephes. 4. 31, 32.* a taste of the bitterness of Christ doth banish from us all thoughts of revenge. Physicians tell us there is no better medicine to purge out the most gloomy and clammy obstructions of the stomach, and to dry up such superfluous humours, then taking some bitter thing, as Aloes, and Centaury, or the like: That is the true nature of this gracious look upon Christ, it will cleanse the soule from what ever keeps us off from fellowship with God, it purges out all clammy and choleric distempers, it preserves the frame of the spirit sweet and savoury, bitterness is not the wisdom which is from above, *1am. 3. 12, 13, 14.* when once it hath wrought the heart to this heavenly wisdom, then it makes a man gentle and meek without partiality, &c.

For a signe of tryall of our owne estates, whether ever we looked upon Jesus Christ with a gracious look, yea or no: If we never knew what bitterness of soule was for sinne, nor the wrath of God, nor the want of Christ, then we never yet beheld Christ with any gracious look. They to whom sinne hath bene bitter, they who know no bitterness for want of Christ, nor any pains they have suffered for him, such soules have not yet received a spirit of Grace. Had we received a spirit of Grace, long ere now we should have felt the bitterness of Gods wrath, the loss of Christ, the paine

Ps. 11.

paine he suffered, in some measure: a point of much clearnesse and evidence for the discerning any mans estate. While sin is sweet, and we find relish in it, though it be unlawfull profit or pleasure, if any of these seeme sweet, and ever have done so, we have then never yet seene nor known the Lord Jesus; and yet this is for the most part the frame of the spirks of the sons and daughters of men. What a lamentable thing is it, when all of us by nature are a *Simon Magnus*, that any man may say of us, *Thou art in the gall of bitterness*, that we are of an unsavoury and bitter frame of spirit, ready to corrupt our selves and others, and yet we know it not, we neither see, nor feele this? but if sinne was never bitter to us, then have we neither part nor portion in Christ. It is true, a man may be in bitterness for sinne, when Gods wrath lyeth heaviest upon him, as it was with *Judas*, which made him not to hide it under his tongue, but to confesse it, *Mat. 27. 3. 4.* But was he then in bitterness for Christ? No verily, it was for sinne against him, but yet onely so farre as the bitterness thereof did reflect upon himself, but it was not for any losse of Christ he felt, or for what Christ by that meanes was to undergoe, but he was in bitterness in himselfe: For *Esau* cryed out with a great and a bitter cry, but not for Christ, but for himselfe, because he had now lost that which now he could never recover.

You say, How can I tell but that my best bitterness is no better then so? how shall I know it is for Christ? I may be in bitterness for sinne,
and

and for Gods wrath upon me for sin, and for want of the pardon of my sins, that I might bee rid of the burden of it. But how may I know it is for Christ, and for my losse of Christ, whom I desire above all things to enjoy ?

Ans. I know not better how to put a difference, then by taking a survey of the fruits of your bitterness ; If a man be in bitterness onely for himselfe, it will end in one of these two; either in bitterness of despaire, as it did in *Iudas*, and therefore he hanged himselfe, a signe he was not in bitterness for Christ, but for bitter anguish of heart, which was greater then he was willing to endure; Or else, secondly, if not so, it will end in bitterness of malice against them that have their part in Christ : So *Eſau* cried out bitterly for the losse of his blessing, and birth-right; but *Gen. 27. 41.* it is said, *He hated his brother Iacob* : So that if a man be in such bitterness for the losse of Christ, that he hates those that enjoy Christ, his bitterness is not for Christ; but if a man can finde this to bee the frame of his heart, that sin therefore seemes and tastes bitter to him, because by it he hath pierced Christ, and thereby the wrath of God is kindled against Christ; and the more that I doe meditate upon the death of Christ for me, the more it imbitters me, that I should crucifie him that hath not refused to doe so much for me; This is an undoubted argument of the spirit of grace poured forth into such a soule.

May teach us to take heed of resting in the estate of nature, or in a course of sin, for make account
F this

Yſe 2.

this will be bitter in the end, it will either be bitter in thy repentance, when God calls thee home to himselfe, or bitter in the nethermost hell, when Gods wrath breaks forth against thee to the utmost: We may make a sport of sin, but in the end it will be bitter. *2 Sam. 2. 14.* That which was but a *play* in the morning, proved *bitter* in the evening. So though a man in the morning of his age, look at sin but as a trifle, yet the time will come when thou shalt say, it is *bitternesse*, *Esay 24. 9.* and *Prov. 23. 32.* *It will in the end bite like a Serpent:* Though at the first the lips of an whorish woman seem *sweet*, yet in the end they will fill you with *gall* and *wormwood*, *Prov. 7. 4, 5.* So you will find this to be the issue of all sin; Though a play and a pastime in the beginning, yet in the end it will be bitter. But if you come to a sight of Christ, there is no bitternesse like to that; yet no man can expect any better fruit of sin: Therefore let no man content himselfe in a carnall estate, nor a course of sin, for bitternesse will be the end of it.

Vse 3.

May serve to teachr all the people of God, that are at any time imbittered in their soules for sin, to walk in the sense of that bitternesse all their dayes. For God calls you ever and anon to look at Christ, & therefore it behoves us in our whole conversation, to carry about us not a spirit of bitternesse and harshnesse, but such a frame as hath sprung from sense of Christ pierced by us, and that will make us savoury, both to God and to his people: though it be like *Aloes* in the taste, *Psal. 45. 8.* yet (as *Aloes* be) it keeps the whole man from putrefaction.

on, and the Churches *garments small of this*, that in all the graces of the Spirit of God, wherewith the soule of the Church is cloathed, as with a garment, without which she is naked, they all relish of Christ crucified, and of the gracious love of God in Christ, being pierced for them, it makes them all savour sweetly, they are not defiled nor corrupted with sinfull distempers; and therefore as a man in all his waies and duties would be sweet and savoury, so let him ever and anon renew his look at Christ, and see what he hath done and suffered for us, and that will make all our graces alwayes savour of a spirit of humility, and will effectually cleanse us from all wrath and vain-glory, and every other distemper. And if at any time thou finde thy selfe embittered with affliction and extremity for the losse of any thing, goe thou in this case and look at Christ, consider what he hath done and suffered for thee, and then thy bitterest afflictions will soone be sweet to thee, look at the bitterest of thy sins that pierced him, and that will sweeten thy greatest losses. Dost thou at any time finde thy spirit harsh, and unfavoury, uncomfortable, and unquiet? thy garments doe not now smell of myrrhe, this kinde of bitterness must be put away, but it is for us so to feed upon the death of Christ, as that the sweetnesse of Gods love in pardoning sin in Christ, may make us quietly and meekly expresse our selves in our carriage towards our brethren; this would set an amiable lustre upon all our graces, and upon our whole conversation, and if thou seest any of thy brethren im-

bittered, harsh or unsavoury husbands, wives, neighbours, bitter one to another, though otherwise they be never so gracious, yet thou maist say, they have not seene Christ that day, it may be not for many dayes together; and look how long it is since we saw Christ crucified, so much will a spirit of harshnesse creep in upon us: but by how much the latelier any man hath seen Christ, and tasted of the bitternesse of his death, and therein also of the sweetnesse of his love to us, so much the more savoury and gracious will our carriage be, both before God and man; and therefore if at any time thou finde thy spirit harsh and unsavoury, take this medicine, Let the sense of the bitternesse of thy sins purge it out, and so it will, though thou beest exercised with the losse of an onely childe, or an onely Prince, yet looking at Christ would put us into a savoury frame, and make us relish well before God and our brethren.

Use 4.

For a word of comfort to such soules as are in bitternesse for Christ: Bitternesse against Christ is a most fearfull estate, and of all conditions the most miserable. For you see it is the condition of Gods children to be in bitternesse for Christ: But there is a generation that is full of bitternesse against Christ, and his children, and the wayes of his grace; a most fearfull condition. If such as have received a spirit of grace, be in bitternesse for Christ, then such as are in bitternesse against Christ, have received the spirit of the Devill; If thou beest in an estate of nature, and knowest not what thou dost, thy estate is lesse dangerous, but yet

yet very dangerous it is; but if a man be in bitterness for Christ, it is a most comfortable estate. A Christian is never more gracious, never more Christ-like, then when he is in bitterness for him; such bitterness will end in everlasting consolation. If therefore thou beest in bitterness for him, Esay 63. 13. and for the wrath of God; as it hath pierced Christ, and for the losse of Christ, whom thou hast grieved by walking so unfavourly, in the profession of his name, in bitterness for all the evil Christ hath borne for thee, in bitterness for performing duties so unfavourly, doe not think it a dangerous and desperate condition, for this is the sweetest temper of a Christian soule.

It is true, a Christian, a true Christian man is *object*. called to *rejoyce in the Lord alwayes*, Phil. 4. 4. And you say, how should alwayes hee bee in bitterness?

Why, by how much thou canst finde thy soule *Sol.* in bitterness for Christ; so much the more cause hast thou to rejoyce in Christ, and to rejoyce alwayes; it is the truest cause of joy, that can befall thee; for the Text saith, Such an one hath received a spirit of grace; and so much as any soule walks heavily, and droopingly, as many times many a Christian doth, in such bitterness, as wherein it findes no joy, that which makes thy heart so uncomfortable, is, because thy bitterness is not for Christ; for if it were, it would be so sweet to thee, as that thou wouldest say, thou never hadst more cause to rejoyce, then when thy soule was in greatest bitterness for Christ: If

thou beest in bitterneſſe for Chriſt, it will make thee both comfortable to thy ſelfe, and to all that thou ſhalt converſe withall, every thing will be ſweet to thee when thou moureſt for Chriſt.



ZACH. 12. 12.

And the Land ſhall mourne.



OW we are to ſpeak of the mourning and repentance of a gracious heart, here amplified by a double argument: Firſt, by an adjunct of greatneſſe, *ver. 11.* amplified by the greateſt, both domeſticall and publike, mourning; as the *mourning of Hadadrimmon*, for the death of *Iſiah*.

Now of the ſecond, in which you have this mourning ſet forth by a diſtribution of the ſubjects mourning deſcribed formerly by the privacy of it, but that is not all; but alſo by declaring the divers perſons which doe mourne. Firſt, it is ſaid the Land ſhall mourne, *ver. 12.* Secondly, the Land more particularly diſtributed, *Families, families*, as it is in the Originall. It is tranſlated every Family; and words ſo doubled, are ſometimes put indefinitely, ſometimes ſignifying every Family, and ſometimes divers Families apart from others: ſo that here is deſcribed in theſe words, *Families, families*, the mourning of divers Families.

lies, the mourning of sundry Families together apart from other Families that mourne together, and also included some mourning of every Family apart by themselves, sometimes the Land mourning, sometimes *Families, families*; sometimes every Family mournes apart by it selfe, and sometimes in those Families, husband and wife doe mourne retiredly one from another, so that here is foure sortes of mourning persons.

The Land shall mourne.] When was it ever known in the dayes of the New Testament, that the whole Land of Israel mourned? I take therefore *Calvins* answer to the question, and the note is: *Calvinus non tenet hanc sententiam.*

The mourning of Gods people in a Land, is the Doctrine.
mourning of the whole Land.

God never poured out the spirit of grace upon the whole Land of Israel, no not then when this Prophecy was in a speciall manner accomplished, *Acts* 2. 41. It was poured out upon thousands, *Chap. 4. & 6.* There was a great multitude beleeved: And *Chap. 21. 20.* *Then scyst brother Saul, many thousands of the Jews beleeve*; so as they are called the *Churches of the Jews*, *Gal. 1. 22.* that is many congregations of the Jews. But yet thus much remember, (as *Calvin* well notes) the *body* of the Nation was an *untoward generation*, *Acts* 7. 51. The bulk and masse of the people was untoward still. They loved to be contrary to the people of God, and yet because there are Families, and they mourne, and sundry Families, they mourn, therefore that which is the act of these divers Families,

is accounted the act of the whole Land.

And indeed so farre was this mourning the mourning of the whole Land, as that *Zach. 13. three first verses*. There is as well publique blessings poured out upon the whole Land, as upon those that did mourne. The Idols were cut off, and the word of God so mightily prevailed, as that those Sects which were wont to delude the people, Scribes, Pharisees, and Sadduces, were blasted in the eyes of all the people, and generally the Gospel had free passage granted to it, by the mighty hand of God upon the people, from one end of the Country to another, yet the whole Land mourns not. It was not an universall mourning of all the Jews in all the Provinces of King *Ahasuerus*, but of *Shushan* the Palace, and yet they prevailed with God for the safety of the whole Land, *Hest. 4. 16, 17* by which was cut asunder all the snares of the Jews, so as before they in the Country knew their danger, they knew their deliverance, or at least the meanes thereof was prepared; and so *Daniel* being to be cut off, hearing of his danger, he goes to his three companions, and prayes them to put up their prayers to God, and they did so, *Dan. 2. 17, 18*. and presently after hee bids them to blesse God, for their desires were accomplished, by which meanes, not onely themselves escaped, but under their shadow the whole Church of God found refreshment. And when *Daniel* prayed for deliverance out of Captivity, *Chap. 9. 20. to 23.* his prayer was heard, and an Angel sent to take order for the deliverance.

rance of the people : to shew you , That when there are some, bee they more or fewer, that unfainedly set themselves, to humble themselves before God , for the publike evils that lie upon themselves, to the danger of the whole Church, God is then wont to looke at it, as an universall mourning, as if the whole Land had mourned.

Taken from the place, and standing which the *Reas. 1.* people of God have , in the Countries in which they do inhabit, they stand there as *the first Fruits of a Nation, Iam. 1. 18. Rev. 14. 4.* Now in the sanctification of the first Fruits, stood the sanctification of the whole Lump, *Rom. 11. 16.* according to that in the Law, *Lewis. 23. 10.* When the first Fruits were offered to God, then all the rest was cleane ; so in this case, the multitude of a whole land before God, is but as so many severall stalks of the Field, and the severall Families, are but as so many severall sheaves. Now when Gods people draw neare to him, he lookes at it, as if all the Sheaves of the Field had come and bowed before him, so that their work, is the work of the whole Field.

Taken from the cause both of this Reason, and *Reas. 2.* the Doctrine it selfe , that is, from the *valuation* that God hath of his people, where ever they be, his valuation of them in his eternall Counsell. Now in Gods eternall Counsell, thus hee conceives his people ; All are not Israel, that are of Israel, but only they who are the Children of the promise, *Rom. 9. 6, 7.* Looke what God promises to Israel , it is chiefly fulfilled to them that are
Isra-

Israelites indeed; And if they goe about to offer up any acceptable sacrifice to God, in Gods accept, it is as if all Israel had done it.

Reas. 3. Whence it comes to passe, that God made that ancient Covenant with *Abraham*, and it is the maine tenor of the Covenant, *I will give thee for a blessing, &c. Gen. 12. 2, 3.* Which doth expresse another passage of the like nature, *Esay 65. 8.* One saith, *Destroy it not, for a blessing is in it;* As if, though there were many branches of the Vine dead, yet if but a cluster of Grapes, the Vine shall not be cut up, till that be gathered: When God shall see his faithfull servants bring forth Clusters of sweet fruits unto him, they shall be a blessing to others; implying, that where ever Gods servants are, because of his Covenant with them, where ever they crave a blessing, and mourne for the want of it, God will provide it shall be stretched forth upon the whole Country they live in.

Reas. 4. From all which comes a fourth Reason, which is taken from an ancient promise which God made to his people, *2 Chron. 7. 13, 14.* *My people that are called by my Name:* Who are those? Expounded, *Esay 43. 7.* *They are called by my name, I have created thee for my glory, &c. ver. 3.* These are they whom he hath manifested, and magnified his rich mercy on. In usuall speech you know, none is called by the name of another, but either Children by the name of their Father, either naturall, or adopted, or Wives by the name of their Husbands; now therefore, if Gods espoused and adopted Children shall seeke his face, and humble

ble themselves before him, for what ever distresse
lyes upon the place in which they live, hee will
heare them.

For further clearing this Point, let me answer
this doubt: You say, if the mourning of Gods
people in a Land, bee the mourning of a whole
Land, how is it then, that they prevaile not with
God sometime to save the Land, for which they
doe mourne, but sometimes the Land perishes,
and onely themselves preserved? As *Ezech. 9. 4.*
Set a mark on them that mourne, but utterly slay all
the rest; which was accomplished. *Ier. 24. 5.* *The*
basket of good Figs was preserved, but the other
was for a prey to Captivity, and the Sword, and
Pestilence, and to utter extirpation from the
earth; Hence is that you reade, *Ezech. 14. 14.*
They shall deliver neither son nor daughter, but them-
selves onely; And *Ier. 15. 1.* So that, though some-
times the mourning of Gods people, is accepted
for the mourning of the whole Land; yet some-
times, though Clusters of good Families should
meet in Gods House, and humble their soules to-
gether, for their owne, and their Countries sins;
and though there were such among them, as *No-*
ah, Daniel, and Job, men eminent in their genera-
tions, for turning away Gods wrath; yea though
Moses and *Samuel* joyned with them, men of re-
nowne; yet though these five Men, and their five
Families, and the rest of the good Figs with them,
were joyned together to seeke Gods face, yet you
see sometimes the case is such, as that God him-
self swears, they should save neither Child nor
Chick-

Quest.

Chicken, but onely themselves. How then should one conceive this to be true which is here gathered?

Ans.

In Gods ordinary estimation of things, the practise of his people, is the Act of the whole State in which they live; if they be innocent, so is the whole Nation before him; if they be humble, reformed, and upright, such is the whole Nation in his sight; They are the first Fruits of his Creatures, in them the whole lump is sanctified; they are precious in his sight, them hee hath made for a blessing; where ever they live, if they seeke him, hee will heare in Heaven, and all the Country shall fare the better for their sakes. But yet two Cases there bee, wherein the mourning of Gods people is not counted the mourning of the whole Land.

First, in case that Gods people themselves be wrapt up in the contagions of the sinnes of the times and places they live in; if they be wrapt up in the common streame of the sins of the times, they will be wrapt up in the fellowship of the calamities of the times, and they will not then bee able to stand in the gap; and though God know how to save their soules from eternall destruction, yet they may bee swallowed up in the common deluge. God would no longer save the old World, when his owne Sons became fleshly, that is, the Children of the Church, with whom God had entred into Covenant, *Gen. 6. 2.* If once they become carnall, as the rest of the World was, then saith God, *My Spirit shall not alwaies strive with man;* then *All flesh had corrupted their way;* who

who though they perished, according to men in the flesh, yet doubtless many of them were saved, 2 *Pet.* 2. 5. and 3. 6, 17. When Gods people became carnall, then they are not in case to stand in the gap, but looke as you see, then the bottomes of the great deepes were broken up, and so overwhelmed the whole World; so when the children of Heaven are let loose to all uncleannesse, and the wicked children of the earth are broken loose to all licentiousnesse, in such a case, the Flood may soone overwhelme the face of the earth. And now, no wonder if onely *Noah*, and eight persons more for his sake, be preserved. *Ier.* 5. 30, 31. Had there beene many horrible things committed, and Gods people but mourned and beene ashamed of them, God would never have looked at it, as such a wonderfull and horrible matter; but when such wickednesse is committed, and *my people love to have it so*; then *what will you doe in the end thereof*? What doe you thinke will be the end, when there is none to stand, or lift up his heart or hand to God? nothing will be the end but horrible confusion and destruction.

Secondly, But suppose they should keep themselves intire and spotlesse, as those five *Noah*, *Daniel*, &c. And suppose they should save themselves from a froward generation, and have no fellowship with the unfruitfull workes of darknesse, which is the best hope that may bee, that they should so do; yet notwithstanding it may fall out, this mourning will not be accepted for the whole State, and that is, in case they *may not bee suffered*

to mourne for the people, nor themselves neither. But when they thrust themselves into the gap, Families apart, or Congregations apart, when they set themselves against the wrath of God, rather runne themselves into hazard with God and the World, then to have a judgement befall them, and may not bee suffered there to rest; then you must not wonder, if these doe no good, they are throwne out of the gap, which they would have made up, if they might have beene allowed to it; in such a case, though they should mourne abundantly, they should save neither son nor daughter; this you shall find expressed, *Esay 59. 15, 16. He that sets himselfe to worke righteousness, makes himselfe a prey, and the Lord wondered that there was no Intercessor.* Why was there no righteous men there? Yet, *But their righteousness was their ruine;* they were not suffered in their righteousness, nor tolerated to be righteous. Now in such a case, there is no Intercessor; this you shall finde in the very case of the Text. Time was, when these Families that mourne now apart, went from house to house, and sought God together, and in so doing, they had favour with all the people, *Acts 2. 47.* and *Acts 5. 13.* Though many people durst not joyne themselves with them, yet they magnified them; and which is more to be observed, when any stirre did arise, all the Governours, and people hearkened to *Gabalael*, and let them alone; so that in such a time, when some give good counsell, and the people of God in these duties had favour with all the people, then their

mour-

mourning is the mourning of the whole Land; but now when the case was thus far altered, when many of them had beleev'd, and fell a persecuting their brethren, that were not of the same mind with them, *Acts* 20. 21. 23. And when persecution began to arise against *Stephen*, and others, *Acts* 8. 1. then God began to cut scant with the Land, and then he made a division; he will not make a division so long as they doe comply with them; but if either Gods people fall out with their brethren, or neither higher nor lower persons suffer them, nor favour them, then see what a division Gods makes, *Zach.* 13. 7. it is the prosecution of the Story; Then God begins to sunder them one from another, *Two parts shall be destroyed, and a third cast into the fire*, and they shall learne to call upon the name of the Lord. So that, so long as Gods people keepethemselfes free from the pollutions of the time, and mourne for the sinnes of the times, and finde favour in so doing, all that while, all that which is the act of *Families*, is the act of *Countries*, *Kingdomes*, and *Nations*.

Direction and Instruction, to all the people of *Ysa.* 1. God, in any times of the Churches dangers and distresses, what you are to doe: for, if the mourning of Gods people bee the mourning of the whole Land they live in; then, as the people of God shall behave themselves in times of publike dangers, so will the state of things stand. Therefore it is for the servants of God in such times to take these few Rules of practise.

First, bee well acquainted, not onely with your owne

own sins, but be not strangers to the finnes of the Town and Country you live in.

Secondly, Keep your selves unspotted from these evils, save your selves from the fellowship of them.

Thirdly, Mourn you before the Lord, in regard of them.

Fourthly, And as much as may be, give no occasion of provocation unto other men to disturb you.

These four duties performed will prevent what ever danger our sins justly threaten against us; for when publique sins are committed, should God stay to shew mercy till the generality of the people come before him, there would never be safety in that place; for never was it found, or very rarely, that men in such a case did universally turn to God, when they had provoked him, but therefore God, that looks at his peoples spirits, as the *life, pith, and marrow* of the Land they live in, he looks at them, and indeed *he hath no respect to any Nation under heaven, but for his servants sake that have reference to it*; If they be holy, the rest are so in his sight, if they stand in the gap, there is enough to turne away his wrath, if they humble their souls before God, it is an universall reformation, I mean so accepted: Therefore let every Christian family, and every person therein, be well acquainted with the sins of the places they live in, and then save your selves from them; God complains much that his servants should be so blinde, as not to see the sins of their times, *Esay 42. 19.* Let not
Gods

Gods servants be *disloyall, nor irreuerent* to uncover the nakednesse of others; but if they see evident transgression of Gods lawes, they must not be blinde, lest that bring a mischief upon the place they live in. But when you see them, save your selves from them, *Acts 2. 40.* have nothing to doe with them, be not intrangled in the fellowship of their sins; and then be carefull to humble your selves unfainedly before God, and confesse your iniquities, and the iniquities of your Fathers, and whatever lies in your own hands to reforme, be sure that be done, *2 Chron. 7. 14.* and that will be accepted as if the whole Nation did universally turn unto God. If Gods people shall doe thus, the Lord may yet prevent such judgements as lies heavy upon other Countries; and this Gods people may doe, and neither hurt themselves nor others: so much the more doe we walk humbly before God, by how much the more we see others doe it not; if we would *speak and talk lesse, and pray more,* we might comfortably expect yet God had some further blessing in store, and that not for our selves onely, but for others also. Complain not therefore of any declension of times, or decayes of things that are good, or breaking in of things that are naught; weary not your selves with sad thoughts in this kinde, (though they ought unfainedly to exercise us) but follow close to a wise and faithfull preservation of our selves from fellowship in these evils, and as much as in us lies, reforme what is amisse in our selves and ours; and let it be a strong motive to us to fall faithfully to

this work, because if we shall so doe, such a mourning of a few will be counted the mourning of a whole Land.

How would you know that the Land mourns? why, when *Families, Families mourne*, some together, and some apart, then the Land mourns. And I know it is of great consequence when Magistrates themselves are given to mourne; A man of authority is of mighty sway before God, *Ier. 5. 1.* Ten common righteous men might have saved *Sadome*, but *one godly Magistrate would doe as much good, as ten private Christians*; but if all joyn together, there is so much the more good to be hoped for. Many a man will say, what can such a poore creature as I doe, or such a poore family as mine is, what canst thou doe? Why, doe but what lies in thee to doe, and one coale will kindle another; and then God will set open a fountain for sin and uncleannesse, for such duties sake; and therefore as ever you would stand as stakes in the hedge, and would make up breaches in Families, Townes, and Countries, live as those that often see the Lord Jesus, and him crucified; mourn you for your owne sins, and that will set Families a work, and a few Families will set others a work, and God may work mightily by this means.

7th 2.

To teach men that have no great will to mourne themselves, yet to be of a loving heart towards those that love not to be better then others, but to mourne for their own and others wants; if you would not be publike incendiaries to a State, then be of a loving affection to those that are mourners

in Sion; let them have, if not your fellowship, yet your favour; and so farre as you can counsell others to refrain from these men, as Gamaliels counsell was, Let them alone in their way; and had they so done, Jerusalem had stood to this day. Let the Scribes and Pharisees have taught and wrought as wickedly, and as hypocritically as before, yet had they refrained themselves from hurting the Christians, they had prevented the mighty power of the Romane Armies. As ever therefore men would be friendly to the State they live in; learn to be praying Christians: you say you cannot doe that, but cannot you favour them that are willing to doe so? those that pray and mourn, doe not you thrust them out of the gap, let them lie there, their mourning need not make you sad, take you the comfort, and let them have the mourning, and so shall you doe much good service to the place you live in, and to the whole body of Christendome; for it never fares ill with any place where Gods people dwell, if they keep themselves unpolluted, and are but forced to mourne; and therefore doe but the servants of God this favour, Draw them not unto evill, for if you corrupt them, the judgement of God will fall upon you together: what ever you doe for yourselves, desist not them, for if they should be polluted, there is none to stand in the gap for you; and it is but a small request, they ask no great matters at your hands, give them but leave to mourne when they see occasion; and then God hath said, I will blesse them that blesse thee, though

a man cannot blesse himselfe, yet he may hold off his hands from touching them that would blesse you.

Use 3.

Of strong consolation to Gods people, as they finde themselves to grow up unto a spirit of mourning; if though to day thou canst rejoyce and be glad, yet if occasion serve, thou canst mourne to morrow, then blesse God, be not without a spirit of mourning upon any occasion, that you may be fit to stand in the gap, so shall you be instruments of publique good in the place where you live.



ZACH. 12. 13, 14.

The family of the house of Levi apart, &c.



WE have spoken of the subject, that is here said to mourne. The Land shall mourn, that is, not the whole Land, but many godly Families in a Land. Now wee come to another note from the true sense of the words.

Doctrine.

The spirit of grace and prayer doth lead the people of God unto mourning, not onely in sundry Families together apart from others, but also every Family apart by it selfe, and in those Families, husbands and wives apart one from another.

This is the summe of the distribution of the subjects mourning. The words hold out (that I may so speak) *all the formes of humiliation*, which

at any time Gods Spirit led the hearts of Christians unto, in the first dayes of the Gospel.

1. Every Family apart. In the Originall, it is *Familia, Familias*, that is, sundry Families together, apart from some others.

2. Every Family apart by it self.

3. In these Families husbands and wives apart by themselves, and sometimes in the same Family, many men meet together, when their wives are not with them, and sometimes the women without the men. *Familias, Familias*. These kinde of ingeminations doe not alwayes signifie every Family, but sometimes sundry and many Families, sometimes universality, and sometimes multitude, as Hebrew Grammarians say, as to shew you some instances, *Gen. 14. 10. The Valley was full of slime pits*, in the originall it is *pits, pits*, that is sundry or many pits; so *Familias, familias*, is many Families, not all pits, for then there had been no roome to fight, but many pits. So *2 Chron. 31. 6. They laid up their provision for the Temple, heaps, heaps*, as it is in the Originall, sundry heaps, or *here and there an heap*. So *Mark 6. 39, 40. They sat down ranks, ranks*, that is, *sundry ranks*, so *Familias, Familias*, that this is, *sundry Families*, &c. that is the meaning of the holy Ghost in the text, it is evident from the accomplishment thereof. *Acts 2. 41, 46. there were three thousand converted at one time*, and it is said, they did eat their meat together from house to house, not that three thousand of them met together at one mans house, for whose house could hold the especially

considering that most of them were poore men, therefore impossible it was, that three thousand of them should meet at one mans house; but some in this, and some in that, and so divided themselves, that in severall Families they did all meet: read the same accomplishment of this Prophecy, *Acts 12.12.* When Peter was miraculously delivered out of prison, he came to the house of the Mother of *Iohn*, where many were gathered together praying, many Families were there met, and they had the happinesse to know first of his deliverance; for the whole Church puts forth instant prayer in his behalfe, and there was above five thousand more added to the Church by that time, for they multiplied exceedingly, but the whole Church was then assembled one where or other; and that *James* was not amongst them at *Mary* her house, is evident, from *ver. 17. Gal.* *Shew these things unto James*, as a signe he was not there; thus they met in sundry Families.

But this is not all, but besides this, it is said, They met every Family apart, *ver. 14. Gal.* so that they did not onely meet when many Families could get together, but every Family had a mourning by it self, sometimes no Family joyning with them, onely themselves, their wives, and children, and of such as so joynd with them, came that saying, *The Church in their house, Rom. 16. 25. Col. 4. 15. and Phil. 1.* They and their Families met solemnly together, as *Ioshuah* said, *I and my house will serve the Lord, Josh. 24. 15.* And I know that *Abraham* will teach his Family, *Gen. 18. 19.* to shew

shew you that all the children of *Abraham* will doe as *Abraham* did. It is true, the words in the Epistles, Such a man, and the Church in his house, may have a double meaning; for it may be taken the whole Congregation met in such a mans house; in such an eminent Christians house; as in the Church of *Colosse*, there was *Nymphies* house. But in this case I like well of the judgement of the present Bishop of *Salisbury*, as taking it for granted, that both this sense and the former are herein included: Sometimes (saith he) it may be the whole Church was met together in some eminent mans Family; but yet withall it includes that the Family it self was a Church of God.

Now for their wives apart, and sometimes husbands by themselves: that hath been an ancient custome of old. *Hannah* mourned bitterly by her selfe alone, when her husband knew not what she did, 1 Sam. 1. 10. 11, 13. But besides that, *Dauids* example and *Bathshebes*, 2 Sam. 12. 16. 10. 24. They had both together committed folly and wickednesse in Gods sight, and though therefore they had the more just cause to be humbled together, yet *David* goes and layes himselfe upon the ground seven dayes together, and though *Bathsheba* was in the house, yet he took her not with him, as *Chap. 11. 27.* And for her it is said, that when the child was dead, he rose up from mourning and weeping, and went in and comforted *Bathsheba*; a sign that she was mourning alone. And so sometimes men by themselves, and women by themselves, as it was a custome in thanksgiving, the

women went out with Miriam, *Exod. 15. 20.* and so I conceive the like reason of dayes of humiliation, men or women did give thanks alone, or were humbled alone, and yet sometimes give one another a meeting: When *Hester* took her maids to mourn with her, she met with many women together, *Hest. 4. 16.* So we read of sundry women, called fellow-helpers, *Phil. 4. 3.* shewing there was some women that laboured to help forward the Apostles work, where he scattered any seeds of grace, they would labour to ripen it. This they did, partly by instruction, and partly by communicating their experiences to them, and prayer with them: for every ordinance is sanctified by the word and prayer; what he did in publique, they helped forward in private, *Rom. 16. 12.*

Thus you see foure sorts of mourning subjects stirred up to this duty of mourning.

Reas. 1.

Why many Families together, and not all the Church; It may be taken from the great number and store of Christians, that were found in a great City or Town, impossible for so many to get together in one place. *Acts 2. 41, 42.* They met Families, Families, sundry in one Family, and sundry in another.

Reas. 2.

Taken from the inability of some Families, and insufficiency to performe some kinde of solemn duties of humiliation, without the help of their neighbors. *Acts 12. 12.* In the Originall it is *many thronged together to pray*; that is, there was then a sufficient number found, implying, that *John, Mark* and his Mother alone, had not been a sufficient number

number to have besought God upon such an occasion; but there was *israell*, a sufficient number, multitudes thronging together about it. Consider that to a solemn duty of humiliation, there were *sundry gifts* required, which were very rare to meet withall in one Family: for you have some Christians; that have excellent gifts, for the acknowledging of their owne sins, and bewailing their wants; who yet are not so large-hearted to mourne for the times and places they live in; and some are fitly able to mourne for the State and Church; and not so able to mourne for themselves.

And herein to propound to your Consideration, the example of *Heman* and *Ethan*, two Men of excellent note for Wisdom, and see the frame of their spirits, the 88. and 89. Psalmes; *Heman*, in Psalmc 88, breathing out bitter mourning for spirituall desertions, not any mans case so deeply bewayled, as hee bewayles his owne, and he sets it forth at large, yet expresseth nothing of the state of the Church of God. Now *Ethan* his brother, as wise a man as he, not so much taken up with spirituall desertions, but most severely expresses the state of the Church, and the misery it was exposed unto, Psalm. 89. Now both these would have done well together, in a time of solemn humiliation; the one mourning for his owne corruptions, and the other, for the sins of the Towne and Country he lives in; and this makes a fit combination in such a duty. Then consider, you may have Men that may bee excellent in both these, and

and yet want faith to presse God to heale; These here would sit well such a spirit, as *Moses* to stand in the gap, and to presse God to remember his Covenant, and his Nature, &c. and this mightily prevails with God, *Exod. 32. 10.*

Againe, but yet sometimes a spirit of consolation is requisite, such as was found in *Barnabas*, *Acts 14. 36.* He had a sweet frame of spirit, a very comfortable man; and therefore such a man would doe well in the end of a day; but scarcely shall you find all these meet together in one family, and therefore there must needs be a sufficient number for all these to be performed.

Reas. 3.

Taken from the fellowship in the like occasion of mourning that may befall many Families at once: *Peters* enlargement and imprisonment concerned them all, they all stood in need to be sensible of that blow, *Acts 12. 12.* and therefore many were met together upon that occasion.

Reas. 4.

Taken from the fellowship which some Families had with some, which they had not with others; as first, means of acquaintance: One occasion of fellowship or acquaintance, is nearness of dwelling, or next Neighbours, *Exod. 12. 4.* Close in such duties with next neighbours, rather then with those that are further off. Another occasion of fellowship, was nearness of kindred, and that is evident in the Text: The Family of the house of *David* met by themselves, & so the house of *Nathan*; some take him to bee one of *David's* sons, *Luke 3.* When *Solomon's* line did cease, his line came in his roome, of whom the Virgin *Mary* descended;

descended. But I rather with *Isaiah* take him to be *Nathan* the Prophet; because there is a distinction made of his kindred. So the house of *Levi*, and the house of *Shimeon*; some take him to be *Shimon*, one of the twelve Tribes; others think it was the posterity of *Shimon* that cursed *David*; but it is not likely his posterity should be so blessed. But others think this *Shimeon* is mentioned *1 Kings 1.8.* a sign there was a Family of *Shimon* in *David's* Court, a man of great note in the State, an eminent man in his time: And he may well sustain the person of all men, that are neither Kings, nor Priests, but private men, each Family and kindred by themselves.

Thirdly, nearness of acquaintance. *Job 2.11.* 13. *Job* his friends, that were of his acquaintance, came with one consent to mourn with him.

Now, secondly, why every Family apart.

Taken from the great Covenant God hath made with every Christian man and his household; to be a God to him, and to his seed after him for ever, *Gen. 17.7.* and by virtue of that Covenant, every male in *Abraham's* house was to be circumcised; *ver. 23.* Now then, if this be the tenor of the Covenant, observe it diligently. If God make a Covenant, to be a God to thee and thine; then it is thy part to see it, that thy children and servants be Gods people; for God becomes a God to thee and thy seed, that is his part of the Covenant; but look you to the second part that you be Gods child; *Gen. 18.9.* You shall disengage all your children and servants from having fellowship with

Reas. 1.

with God and his Covenant; in case you traine them not up to be sons and daughters to God; In this case *Esa* and *Ismael* were discovenanted, they neither of them took care for their Families; and though a man slide his Family backward enough; yet if he endeavour it, he doth not discovenant them.

And further; Baptisme is the seale of the Covenant; we are baptized into the name of the Trinity, into the house of God; now if the name of the Trinity be put upon us; then we must doe service to the Trinity; and the Trinity yeelds us protection, and provision; A man then discovenants his Family, that takes no care to bring them on to God.

Reas. 2. Taken from the dedication of our houses to God, *Deut. 20. 5. Psal. 130.* What is it for us to dedicate our houses to God? Is it not to devote our selves; and all ours, to keep house with and for God? unless we dedicate our houses to God, they are but Tabernacles for Devils. And is it not then to mock God, when we do not pray with our Families?

Reas. 3. Consider the duties that are required for every householder; He should see that none belonging to him should break the Sabbath, *Exod. 20. 10. 11.* And we should whet the word upon our Families; *Deut. 6. 6, 7.* And how should any Ordinance be sanctified without prayer?

Reas. 4. God doth give Families fellowship in sundry occasions, both of prayer and praise; it is he that keeps house for us, and preserves us night and day;

Psal.

Psal. 127. 1, 2. All the Family reaps this blessing together in common, all lie downe and rise in peace, *Psal.* 118. 15. The Devill himselfe could say, God had made an hedge about *Iob* 3; and it vexed Satan to the heart, it was a hedge of thorns to him, that he could not tell where to get into *Iob*'s house, estate, or Family, every one was in a good frame, wife and children in good order, and every businesse prospered well, the Devil could no way get in to do him a mischief. But now sometimes this hedge is broked down, and Satan is let in, and then much vexation is wrought in the Family, and in such a case Families have just occasion to be humbled together.

Taken from the blessed reward that God gives to Families that are willing to take this course, and that is double. *Reas. 5.*

First, God will reveale his secret counsells to such, and make them of his counsell, *Gen.* 18. 18, 19, 20.

Secondly, he will bring upon *Abraham* all the good he hath promised him: It is the ready way to bring about the accomplishment of all Gods promises to us; otherwise God will heap upon thee much more evill then thou art aware of, *Ier.* 10. last. *1 Sam.* 25. 21, 22.

Thirdly, why alone by themselves?

Because sometimes the untowardnesse of yoke-fellowes is such, as that they are not fit to joyn together; *Hester* must doe it alone, *Hester* 4. 16.

& *Micah* 7. 5; 6, 7.

Suppose they may trust one another, yet some-
times *Reas. 2.*

times it is meet to pray apart; because of the bitterness that may lie upon the one, that is not fit to be communicated to another, *Prov. 14. 10.* They may have some private corruption, which is not fit for them to reveal, if they may be helped by their own private endeavours.

Reas. 3.

Taken sometimes from the strength of work of God in them, so as they are not able to expresse their estates in company, full of sighs and groans unutterable; *Rom. 8. 26. Psalm 77. 34. & Psalm 142. 4. Psalm 162. 6.*

Reas. 4.

Taken from the nearness, and close fellowship which every mans heart ought to have with Christ, above his dearest and nearest friends. Christ should be nearer to us, than either husband or wife, *Psalm 73. 25. & Psalm 90. 8.*

Vse 1.

To teach us a lawfull warrant of some duties, which some are doubtfull of; To pray in their own Families, that they think is necessary, yet some are so curious that they begin to question, whether it be not rather a free-will offering, then a duty enjoyed.

Vse 2.

For a signe of trial. Would any man or woman know whether they have received a spirit of grace and prayer, or no? why, aske thine own heart, dost thou pray with thy Family? if no, thou wantest grace and prayer, for more or lesse, they ever goe together; if once there be grace, there will be a care of Family duties; see here the fearfull danger of the neglect of these duties, you discovenant your selves and yours: Labour therefore to be sensible of it, and neglect it not. And

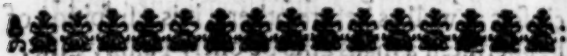
so I say further, You say you have been at prayer in the Family, but hast thou been so by thy selfe? if not, I say not that thou wantest grace, but I feare thou wantest a spirit of prayer; if once the spirit of grace be received, then both husband and wife learns to mourn apart; if you have received a spirit of grace, you can mourn in your closets as well as before others; it is a suspicion of hypocrisie, if a mans gifts be onely Family gifts.

Of exhortation to all the people of God; As 17. 3.
ever you desire to quicken the spirit of grace and prayer in your soules, so be conscientiously carefull of all these duties, and by no meanes neglect your Closet duties: you have much to say, that none must know but God onely; be sure you take care to keep Covenant with God, and to keep up your Families in the feare and nurture of the Lord; and as much as is possible, be carefull to help all your kindred, and your neighbours that are willing to be helped by you; and those of your acquaintance, you see how by this meanes, many blessings are multiplied upon the Church of God; and because thou performest such duties many times, and thy heart is not melted, then take this course to help it that is in the Text; before you come to such duties, have a sense and taste of Christ, and consider the evils thou hast committed against him, and be sensible of your unworthinesse of the least mercy from him, and then your hearts will melt before him; a sight of Christ will banish out of your humiliations, all sinister suspicion one of another.

Of

Vse 4.

Of comfort to mournfull Christians; that can put on a spirit of mourning upon any occasion; that whatever duty thou art called to in publique and in private, thou art fitted for it; rejoyce in the Lord, and blesse his name; that hath not sprinkled, but poured out his grace upon you.



ZACH. 12. 10.

And I will poure upon the house of David, &c.

Here yet remaines to be handled from these words, the three first Arguments propounded in the beginning; namely, the Author of this spirit of grace; the plentiful measure of it; and the persons on whom it is poured out. Of the first of these, the Giver of it; you have heard it opened, from *2 Tim. 1. 10*. Whence you heard, that God is the Author and Giver of grace. And therefore come we to the other two, and from thence observe this Doctrine.

Doctrine.

The dropes of the Spirit, the Lord, dispenses his plentiful measure of grace, not onely upon Ministers, but upon all sorts of Christians. Forso saith the Text, in that day the Lord will not onely sprinkle the spirit drop by drop, but will pour out in a plentiful measure; and pouring out implies not onely extension upon many people, but

intension

intension also in a great measure upon those many persons.

And who are these persons? Not the house of *Levi* alone, but also upon the house of *David*, the *blond royall*, and the *Kings Courtiers*, and upon the Inhabitants of Jerusalem, the *Citizens* and *Tradesmen* therein; yea, and in Jerusalem dwelt all sorts of people, of every Nation under heaven, *Acts* 2. 4, 5. Reade this accomplished, *Acts* 2. 17, 18. I will poure out my spirit upon *all flesh*; and in which place the Lord tells you, that he will not *sprinkle*, but *poure out* his spirit, and *not on a few select persons*, but *upon all flesh*, Jews and Gentiles. So *Iohn* 7. 37, 38, 39. he that beleeveeth in me, out of his belly shall *flow rivers of living waters*: This he speaks of the Spirit, so that in the dayes of the New Testament, Running streames of the Spirit shall ever be flowing from a beleeving soule; he shall have a spring of grace in his soule, that shall ever be like a running river cleansing his heart and way, and making him fruitfull in all places, cooling and refreshing his owne and others soules with the experience of Gods favour to him in Christ.

Why now, rather then in former times?

Taken from the *different estate of the worship of Reas. 1.* God now, and that of the old Testament. Then the worship of God was dispensed, *under vailles and shadows*, so as when the Law was delivered, *Moses* put a vaile upon his face, *2 Cor.* 3. 13, 14, 15. so as the people could not clearly see the Lord *Jesus*, nor the life nor power of him in any Ordinance

then dispenced; he meanes the vaile of Ceremonies and shadows, but now the vaile is taken away, and we all behold the glory of the Lord *with open face, ver. 17, 18.* Shewing that by how much the more simply & plainly the Ordinances be dispenced, so much the more plainly do the people of God see Christ revealed in them; and ever *where there is the lesse shadow, there is the more substance.*

Reas. 2.

Taken frō the different estate of the children of God now, and as be in the old Testament. They were then the children of God, and heires of the Kingdome with us. But yet the heire while he is under age, is under Tutors and Governours; and *Gal. 4. 1. 20 7.* he speaks of God as a wife Father, he will not reveale himselfe freely and familiarly to his children, while they are under age, but when growne to age, he will freely communicate with them. Now thus the Apostle applies it, The Israel of God were under age, till the fulnesse of time came, and when Christ came, then was the fulnesse of the age of that Church, and then God sends forth the Spirit of his Son into the hearts of his people: This is the spirit of adoption, whereby God acquaints you with his counsells, and betrusts you with a great part of his inheritance. Under the Law they had but a dark draught of the Image of Christ found in them; but now the fulnesse of time being come, God seeing his children fit to be betrusts with a larger measure of grace, he sends forth a spirit of grace into their hearts, and therefore they then called upon God, as God and Lord, and but seldome as Father.

Father. The Euangelicall Prophet *Esay*, indeed he sometimes saith, Doubtlesse thou art our Father, *Esay* 63. 16. But scarcely shall you finde it throughout all the Psalmes; *Father in the old Testament is a rare expression*; but now scarce any of the poorest beleevvers, but the name of Father is as ready with them, as if all were taught to say, Our Father, and Abba Father: Now the Father looks at us, as come to fulnesse of age. *Moses* was the Schoole-master to bring the Jews to Christ, and then God walked towards them with a reserved countenance, but now he dispenceth himself more freely.

Taken from the *different dispensation of Christ* *Reas. 3.* in the old Testament and in the new; he is called the *Sunne of righteousness*, *Mal. 4. 1, 2.* And in the dayes of the old Testament, Christ was not then risen, and though they had the Moone and the Starres, yet it was dark, because the Sun was not yet risen. So the Apostle saith, *2 Pet. 1. 19.* but when Christ was borne, then *the day spring from on high visited the people*, *Luke 1. 78.* Now as the day dawning brings in our light, more then all the glistering starres: so the Lord Jesus when he came into the world, the Church discerned more by him, then by all the Prophets that were before him; and yet after Christs ascension into heaven, when he was ascended to his full height, then the least of the Ministers of the Gospel, and professors of Christ, saw more of Christ, then any while he lived on the earth: And hence the Apostle fetches the abundant Revelation of Christ

from his ascension, *Acts* 2. 33. he brings it as a reason to prove that the Disciples were not full of new wine; for it is said, *I will poure out my spirit upon all flesh*; and Christ being now exalted to the right hand of his Father, he hath shed forth his spirit, which you now see & hear. So then it is from the exaltation of Christ, that we come to have the spirit of grace poured upon us, and Christ himselfe expounds that place, *Iohn* 7. 38, 39. after this sort, *The holy Ghost was not yet given, because the Sonne was not yet glorified*; when God had exalted Christ to the height, then he shed forth light and heat, as the Sun at noone day. The holy Ghost was not yet given: Why, was not all the Prophets inspired by the holy Ghost? *2 Pet.* 1. last. Yes, but though they had the holy Ghost, yet in comparison of that measure which is now given, it was but crums; in comparison of that measure, the poorest beleivers ordinarily have in these dayes: God dispenseth not the spirit to rare and singular men, Priests and Prophets, and eminent Christians onely; but now I will poure out my spirit upon Maids, and Young-men, upon all sorts of Christians.

Yse 1.

It is a matter of just reproofe to any that now live in the dayes of the Gospel, that are at this day destitute of all the drops and sparks of the spirit of grace. These are dayes in which God hath said he will poure out his spirit upon Courtiers, upon busie Trades-men, &c. Now then consider what times we live in; shall rivers of grace flow from many poore Christians, and shall not one drop

drop be sprinkled on our soules; A wicked man in the Land of *uprightnesse*, *will not learne righteousness*; *Esay 26.10.* It is the chiefest happinesse for men in these dayes to live under meanes of grace, yet a wicked man when all about him relish of uprightnesse, yet he will there doe wickedly, and all this is, because *he will not behold the Majesty of the Lord*, he thinks not that Christ is there; consider therefore any soule that cannot say, God hath sprinkled you at least with the first fruits of the spirit, there is a heavy curse lies upon you. *Ezech. 47.11.* *The impure places thereof shall not be healed*: the waters that flow from the Sanctuary are healing waters; the spirit of grace flowing from Christ, is healing water to heale his people; but such creatures as still live in sin, foaming out mire and dirt to their shame, that content themselves onely with the blessings of this life, they are exposed to an everlasting barrennesse; so *Esay 32.11, 13.* as if he should say, Every soule upon whom the spirit of grace is not poured forth, there growes upon them nothing but *briers and thornes*. There is a double meaning of it, doe but observe the best fruits of a naturall carnall man, his *best fruits* are but as briers and thornes. And again, the *best comforts* he hath in this Land, their trades, yoke-fellowes, &c. they are all but briers and thorns, they choke good things in us; therefore let no soule content it selfe in sleighting the Spirit of God. What an uncomfortable thing it is, that so many trees of righteousness should grow on every side of us, and we onely barren

and unfruitfull ? Let this therefore be to us all an occasion of searching diligently, whether we have received the spirit of grace or no. Three sorts of things are said to be poured forth; water, *Esay* 44.3. oyle and fire, *Esay* 42.25. Observe then, if you have received the spirit, you have received it as water, as oyle, as fire; As water, cleansing you from all your filthinesse, *Ezech.* 36.25. and making of you fruitfull, *Psal.* 1.3. If thou hast received the spirit of grace like water, then thou hast received some such grace as cleanseth thy unclean heart, and thou beginnest to be fruitfull in the wayes of grace; Or if sometimes thou hast been scorched in thy conscience with the fiery wrath of God, and hast afterward found thy heart cooled with experience of Gods favour, this is like water: Or if like oyle, the spirit is poured out to heal and binde up thy wounds, and to make thy heart chearfull, *Psal.* 104.15. *Luke* 10.35. Grace makes the countenance shine, *Eccles.* 8.1. God hath acquainted thee with his secret counsels, *Acts* 2.18. If God hath warmed thee with experience of his favours, and enlightened thee with the knowledge of his will, thou maist have comfort in thy condition; but if now thy heart be as unclean as ever, if no more fit to offer up to God spirituall sacrifices then ever, thou art not so much as sprinkled with the spirit of grace.

What shall I then (say you) now set my selfe about ?

First, give diligent heed, and have a tender care to attend to the word of life; Come not to heare the

the voyce of a pleasant singer, *Ezech. 33. 31.* but come to the glorious Gospel of Christ, as the ministration of the Spirit, you receive the spirit by the hearing of faith preached, *Gal. 3. 2, 5. Romanes 10. 17.*

2. What ever known sins you have heretofore lived in, abandon them, and then God will poure out the riches of his mercy upon you, *Esa. 55. 6, 7. & Prov. 1. 22.* When you heare a sin reprov'd, turn from it, and then he will poure out his spirit upon you.

3. Pray to the Father, and he will give you the holy Ghost, *Luke 11. 13.* Now what a fearfull case is it, that a man should live in a Congregation where the spirit of grace is poured forth upon many, and yet wee never to begge such a blessing: but continue knocking, and you shall receive.

To exhort all the children of God to take heed *vs 2.* of resting in the first fruits of the Spirit, or of standing at a stay: for you live now in an age wherein God not only sprinkles his grace, but poures it out; Forget what is behinde, and endeavour after that which is before, *Phil. 3. 13, 14.* He laboured more then all the rest, and yet I count not that I have attained. How should we now be ready to think, had we but the grace of such a choyce one as Paul was, could we but be content in every state, could we but doe Gods will with joyfullnesse, and labour more then our brethren, might not we sit downe and kisse our hands, and blesse our selves, and have cause for ever to blesse God for this large portion

of grace? But *Paul* knew where he lived, and so should we. We are to be thankfull for the least measure of grace, but *not to rest satisfied* with that estate we are come unto: Yea, what if a man could pray like a Saint, preach like an Angel, exceed all the Apostles of Christ; yet still he might set Christ before him for a pattern: we live now in an age, that the least Christian, after Christ his ascension, hath reason to see and know more then *Iohn Baptist* did.

For further encouragement hereunto, consider that place, *Ezech. 47. 3, 4, 5*. It shewes you the marvellous efficacy of the spirit of Grace in the dayes of the Gospel: First a Christian wades in the rivers of God his grace up to the ankles, with some good frame of spirit; yet but weakly, for a man hath strength in his ankle bones, *As 3*. and yet may have but feeble knees, *Heb. 12. 12*. So farre as you walk in the waters, so far are you healed; why then in the next place, he must wade till he come to the knees, goe a thousand Cubits, a-mile further, and get more strength to pray, and to walk on in your callings with more power and strength.

Secondly, but yet a man that wades but to the knees, his loynes are not drenched, for nothing is healed but what is in the water. Now the affections of a man are placed in his loynes, God tries the reins; a man may have many unruly affections, though he be paddling in the wayes of grace; he may walk on in some eavenness, and yet have many distempered passions, and may have just
cause

cause to complaine of the rottennesse of his heart in the sight of God: why then, thou hast waded but to the knees, and it is a mercy that thou art come so farre; but yet the loynes want healing, why, wade a mile further then; the grace of God yet comes too shallow in us, our passions are yet unmortified, so as we know not how to grieve in measure, our wrath is vehement and immoderate, you must therefore wade untill the *loynes bee girt with a golden girdle*; wade an-end, & think all is not well untill you be so deep, & by this you may take a scantling, what measure of grace is poured out upon you. And if thou hast gone so farre, that God hath in some measure healed thy affections, that thou canst be angry and sin not, &c. it is well, and this we must attain to. But suppose the loynes should be in a good measure healed, yet there is more goes to it then all this, and yet when a man is come thus farre, he may laugh at all temptations, and blesse God in all changes: But yet goe another thousand Cubits, and then you shall swimme, there is such a measure of grace in which a man may swimme as fish in the water, with all readinesse and dexterity, gliding an-end, as if he had water enough to swimme in; such a Christian doth not creep or walk, but he runs the wayes of Gods Commandements, what ever he is to doe or to suffer he is ready for all, so every way drenched in grace, as let God turn him any way, he is never drawn dry.

Thus we see now what in these dayes God calls us to; we are now planted by the waters; in which.

which some Christians wade to the ankles, (and be we thankfull for that) some can but creep as it were in the way of grace, and some it may be can walk on with some strength; some have yet gone deeper, till they be wholly drenched in grace, and this should we all labour after. But how may we attain to this large measure of grace?

1. First, consider the times you live in; we all behold the glory of God with open face, and are changed from glory to glory. First therefore *look upon the Lord Iesus Christ with open face in his Ordinances as in a glasse*; you would think it an excellent glasse, that a man could never look in it, but it shewed him a deformity, and would heale it; Now we may behold Christ in his Ordinances; which that we may doe, we must come to them *with a trembling spirit*. Observe, and you shall finde it true, you shall never heare the word with a trembling heart, but you will goe home with an humble heart, you goe a thousand paces that Sabbath, *Esay 66.2*. If we tremble, fearing we should heare unprofitably, or not sanctifie God in our hearts, such a look at Christ will heale a thousand distempers in such an heart. A bold impudent heart that comes into Gods presence will be dirty and unclean still: but *God gives grace to the humble*, *1 Pet. 5.5*. Come in *sense of your insufficiency* to profir, and come in *sense of the Majesty of the Lord Iesus*, and you shall get a blessing.

2. Looke at God in his Ordinances *with a believing eye*; When a man sees Christ in his Ordinances, it will help him to mourne for all the defects

defects and blemishes which the Gospel discovers to him, so it is in the Text; Looking at Christ with an eye of faith doth heale mightily, it so melts the heart with the sense of its owne feebleness, that it begins to change the hard and stony heart into mournfull teares : as they were healed by looking at the brazen Serpent, *Numb. 21. 8, 9.* so we by mourning for Christ.

Thirdly, Looke at Christ, *as the Lord that teacheth us to profit, Esay 48. 17, 18.* *Oh that thou hadst hearkened unto me, then should thy peace have bene like a flowing River;* had we looked at Christ as our Redeemer, he would have undertaken to have taught us to profit, and then would the peace of our consciences and estates have bene abundant, and our sanctification had bene like the waves of the sea, and every wave greater then other, till there had bene neither banke nor bottom; such a looking at Christ would have changed us from one grace to another.

And yet for a second meanes, When you are thus taught of God, then goe on in your uprightness and cleanness of heart in your whole conversation, so shall you wade deepe in the streams of grace, *Ioh. 17. 9.* If therefore thou seest any uncleanness in thy heart, abandon it, and resolve with full purpose of heart against it, hold on your way, and you will increase your strength, *Prov. 10. 29.* so *2 Chron. 2. 10.* The Lord will shew himself strong to all that are upright before him. *Gods eyes run to and fro in the Congregation,* and he minds a very upright creature, and where hee espies.

3.

espies such a soule, hee shewes himselfe strong with him, so *Esay* 40. 31, 32.

Fruitfulnesse in growth, bring forth fruit in Christ, it may be a branch of the former; uprightnesse will draw you on to fruitfulnesse, *Ioh* 15. 2. In speciall wise looke to these.

First, have a speciall care to delight in Gods Sabbaths; if you count the Sabbaths precious, God will give you a delight in his house, *Esay* 58. 13, 14. *Esay* 26. 4. to 7. 8.

Secondly, have speciall respect to family duties; bee helpfull to children and servants, for that is a meanes to multiply Talents, *Mat* 25. 18, 29. This course *Abraham* tooke, *Gen* 18. 17, 18.

Thirdly, Be fruitfull in conversing with your brethren, counsell them, and stir them up to good wayes, and you shall find this will much increase strength in your selves. *Barnabas* was a good man, and full of the Holy Ghost; How doth that appeare? Hee exhorted them with full purpose of heart to cleave unto the Lord, *Acts* 11. 23, 24.

Fourthly, Be willing amongst other graces to grow in patience, and bee not put out of your patience; what ever discouragement you meet with, you will finde it a mighty helpe for growth in grace, *Col* 1. 10, 11. It will make you perfect and mature, lacking nothing, *Iam* 1. 4. Let not patience, by any thing be disturbed; any one act of patience when it is put to it, will set you a thousand paces forward. You therefore that would wade on in the paths of grace till you would swim therein, be sure to maintaine these graces lively in you.



ZACH. 12. 10.

And I will poure upon the house of David, &c.

Here is yet one note more frō these subjects upon whom the Spirit of grace is powred forth, who were these, *The house of David, and the Inhabitants of Ierusalem*; Were they not those that pierced Christ, that killed the Prophets, and stoned them, the same men that lived in that Age, of whom our Saviour said, *That all the innocent blood of the Prophets that hath been shed, shall be required of that Generation*, Mat. 23. 35. A generation of whom S. Paul said, that the *Wrath of God was come upon them to the utmost*, 1 Thes. 2. 16. A People whom S. Peter calls, *A froward Generation*, Acts 2. 40. Whose frowardnesse Paul doth fitly expresse, 1 Thes. 2. 15. *They have both pierced and killed the Lord of life, and persecuted us, God they pleased not, and are contrary to all men*: Now these are the men, and we stand and wonder at it, of whom the Text saith, *I will poure upon them a spirit of prayer and of supplication*; Hence observe:

That God doth sometimes poure out the Spirit of grace, upon the most bloody, and most haynous, and most desperate, and most prophane, and most abominable sinners. Doct. 9.

Such

Such as have pierced Christ, and killed the Lord of life, that had excommunicated him, and all that call upon him and professe his name; they at whose hands the blood of all the Prophets was to be required, &c. Men that expressly curse themselves to the nethermost hell, those that were mad against Christ; Upon these very men will God poure out a Spirit of grace and supplication; and lest you should thinke this to be peculiar to the Jewish Nation onely, reade 1 Cor. 6. 9, 10, 11. *Such were some of you*, such as all these, *but ye are washed, and sanctified, &c. by the Spirit of our God*, that is, by this Spirit of grace poured out upon them, some of all these sorts, and some that had them all together, the worst that you could name under the Sun, and *such were some of you*; But are you so still? No, *But ye are now washed*. So you see, the Spirit of grace may be poured out upon such as have beene Idolaters, Adulterers, &c. Notable is that speech of Paul to Titus, concerning Cretians his Countrymen, Titus 1. 12, 13. The words are very elegant in the Originall: They were *alwaies liers, given to beastly courses, sluggish in any thing that was good*; Now thinke you that ever these base spirited people should come on to be good Christians? yet, *rebuke them sharply, that they may be found in the faith*, a signe the Apostle was not hopelesse of their estate: So Esay 1. 10. *Are these Princes of Sodom, and ye people of Gomorrah, &c. To what purpose doe you come before me, and your hands are full of blood*; yet notwithstanding, ver, 16. 17. *Wash you, make you cleane, and*
then

then come and let us reason together; so wonderfull is the grace of God: let him speake to men that know him not so much as the *Asses* his owner, such as rebelled more and more when he chastened them, such whose hands were full of blood; yet let but such as these come & wash themselves, Cease to do evil, and learne to doe well, and then all these scarlet crimson sins shall be as snow. But of all the presidents in this kind, *Amasses* seemes to me to exceed them all, A man a *Chron.* 33. 2. that gave himselfe to Witchcraft, to shed innocent blood, and yet notwithstanding, ver. 12. *In his distresse he sought the Lord, and humbled himselfe greatly, and the Lord was intreated of him*, which you would wonder at. Therefore sometimes God poures forth his grace upon such as are abominable and bloody sinners; what hope thinke yee were there of a mans salvation, when hee rejects the G O D of his salvation, there is no name under Heaven to bee saved by, but the name of Christ, *Acts* 4. 12. and if we put out his name, where shall we have salvation? yet these mended so, and so *Paul* saith of himselfe, *1 Tim.* 1. 13. *I was a blasphemor, an injurious person, a man that did another hurt with scathe and scorne*, such an one was *Paul*, yet see how wonderfull God brings matters about, *Acts* 9. 12. *Behold! now he prayes*; Well might God put an *Exceuno* it, a *Behold*; He that was before a blasphemor, a persecuter, behold! he is now fallen a praying, and he will never give over praying, till he heare some word of mercy in the pardon of his sins: so that God doth sometimes poure out Rivers

Rivers of grace, not onely upon those whose frame of spirit hath beene more civill, but upon those who have despised the holy One of Israel; they that before knew not what prayer meant, shall now pray and mourne bitterly.

Reas. 3.

It is double, First, to magnifie the name of God, *Where sinne hath abounded, there grace hath abounded much more, Rom. 5. 20.* God will ever give this honour to his grace, hee will never have it said but that there is more grace in him to forgive, then gracelesnesse in us to destroy our selves; never can a man be so empty of grace, but God is able to fill him: and this reason is mentioned, *1 Tim. 1. 13, 14, 16. The grace of God was exceeding abundant towards me;* It had been too little to have said, the grace of God was enough for mee, but the grace of God was *abundant* above my wickednesse; and if that were too strait a word, *it was exceeding abundant* towards me; and this hath God done unto me, *To shew upon me an example of long sufferance, to all that hereafter shall beleeve on his name:* not a singular example, such as never should be the like, but that all might see, there is an exceeding abundance of grace in God. It is a strange expression that of *Balaam, Numb. 23. 23. There is no Inchantment or sorcery against Jacob; It shall bee said of Israel what God hath wrought.* Balaam and the Devill cannot prevaile against them, because it may be said, What God hath wrought.

And so for a second branch of this first Reason; God hath not onely a purpose to magnifie his owne grace, but to magnifie the value and vertue
of

of Christs blood, if it had been sufficient onely to have saved honest orderly men, it had not come neare the value and vertue that is in it, but when it is sprinkled upon desperate sinners, the blood of Christ is able to wash them away, *1 Iohn 1.7.* No sinne, setting aside the sinne against the holy Ghost, but it will cleanse us from it, and that *scornes to be sprinkled with it, Heb. 10. 29.* Sins of ignorance and of infirmity, of presumption and blasphemy, yet even those sins the blood of Christ will search to the bottome; it was by the vertue of this blood, that *David* was cleansed, *Psal. 51. 7.* *Purge me with hyssope*; there is an emphasis in his own person, that speaks it, *purge me, me*, whose hands are full of blood, I that am stained with such beastly, grosse, and filthy lewdnesse, I that have given scandall to Religion, *even me, Lord purge me, and I shall be cleane.* Thus there is a value and vertue in Christs blood, to wash away even roaring desperate sins, and to make such white as snow.

And for a third branch of this reason. God intended to magnifie the mighty power of the holy Ghost, the spirit of grace here shed abroad into the hearts of these men. *The Spirit breathes where it listeth, Iohn 3. 8.* If he take pleasure to breathe in a man, there is nothing can hinder him, it will blow upon the most noysome dunghill in any place, and be never a whit the more defiled; and he is not onely free, but *mighty and powerfull through God to cast down every high thought, 2 Cor. 10. 4, 5.* The preaching of the Gospel by the help

of the spirit is able to break the hard and stony heart, to cleanse the most prophane spirit.

There are yet some other reasons that move God hereunto as he hath respect to the enlargement of the hearts of his people: as, first, that he might enlarge the hearts of his people to an abundant measure of the love of God, and of the brethren, that he might ever keep alive a vein of brotherly love, and a child-like enlarged love to himselfe, he will have some of all sorts in every age, that shall still be comming in unto his grace, of the most notorious sinners under the Sun. *Mary Magdalen* a notorious harlot, yet she comes and expresse much love to our Saviour, and this testimony our Saviour gives of her, *She loves much, because much is forgiven her, Luke 7. 47.* God meanes to have much love from some of his servants, others may strait it with him, but God will have some, that out of much sense of the much mischief they have wrought in the dayes of their vanity, shall love him abundantly; (for pardoning them) when it comes to the triall, they who have but a little forgiven them, will love but a little, but they who have much forgiven them will love much. And so also God delights much in the favor of an abundant spirit of love amongst Christians one towards another; he would have some not to be put out of their love, notwithstanding all the distempers of their brethren, and it is meet it should be so for the honour of his owne Grace. *Paul* though he is called *a mover of sedition, a pestilent fellow*, yet he is not distempered, *The love*

love of Christ constraines him, 2 Cor. 5. 11, 14. Hee had known the terror of the Lord in his owne spiri, and he could not hold off his hands from perswading men to avoid it: so as if any should say, What need he be so forward to expose him'selfe to such disesteemation? why, the love of Christ constrained him, he knew Christ had forgiven him, that had been a desperate sinner, and being filled with the love of God himselfe, he could not hold where ever he came, but as much as in him lay endeavoured the salvation of all, he knew that they did not know the terror of the Lord: So David, if God would restore to him the joy of his salvation, then would he teach the wicked his wayes, and sinners should be converted to him, Ps. 51. 13, 14. The love he received of God should reflect upon all wicked men, Shew all meeknesse to all men, for our selves in time past served divers lusts, and of his mercy he hath saved us, Let us therefore in all meeknesse instruct those that are contrary minded, 2 Tim. 2. 25. *Iohn* it is likely had not much forgiven him, when he would have fire come down from heaven upon the Samaritans, Luke 9. 53, 54. He came very young to Christ, some conceive he was not above seventeen yeares old, and he lived till a hundred yeares after Christ, and he was not yet defiled with lusts and the world, and therefore see how little love he expresses when he is crost, but he being reproved, I doubt not but he repented, and afterward none breathed out a spirit of love more then *Iohn* did: In all his Epistles you finde little else, but either directions or mo-

tives to brotherly love. So *Paul* to the *Galatians*, Chap. 4. 12, 16. *Ye have not injured me at all; he was full of the spirit of love, 1 Thess. 2. 7. Wee are gentle among you, as a Nurse over her children; she hath many weary times with them, yet she is gentle towards them, and so ought we to be one towards another.*

Reas. 2.

That so God might thereby inlarge the hearts of his owne people to humility in doing his will, and to patience in suffering it, that they might never open their mouthes to any arrogancy of spirit in doing any homely service, *Ezek. 16. 48, 51, 60. to 63.* that if ever after they did any good duty, they should never be proud of it, and if put to any meane service, not think themselves too good for it: had not God intended you great mercy, you had never knowne what mercy had meant, and therefore now you must for ever walk humbly and carry the shame of it in your faces, and never murmure with God any more; and that you may so doe, God will shew you an abundant mercy. *Least of all the Apostles, 1 Cor. 15. 9. Least of all Saints, Eph. 3. 8. Chiefe of sinners, 1 Tim. 1. 15.* he remembers his former wicked life, and therefore thinks himselfe lesse then any. God bids *Ananias* talk no more of what he had been, for he shall suffer many great things for my Names sake. God will sometimes shew great mercy to great sinners, because they must suffer great evils for his Names sake. They have great things to suffer, and therefore they had need of great humility and patience. *1 Cor. 4. 12, 15, 16.* he suffers much, and takes all in good

good part, because God hath done so much for him, so the Prodigall. Now no more worthy to be called thy son, *Luke 15. 18.* The other brother, if the Father crosse him, he so loures, that he will neither eate nor drink with them; he that had but little forgiven him, he is apt to take offence for every occasion, but the Prodigall would now be content to be an hired drudge.

Further, they are enlarged to much fruitfulness in this course: there is no more ready way to make you a fruitfull Christian, then to have run a lewd course of life, and in the end to have our wils subdued, and brought to the knowledge of Christ: such a soule as hath been fruitfull in sin, is afterwards as fruitfull in the wayes of righteousness. So *Paul*, *1 Cor. 15. 9, 10.* as if the grace of God had been bestowed in vaine upon *Paul*, if he had not done more service then the rest of the Apostles, and I think the words will beare it, he compares his labours, to the labours of all other the Apostles, put all their labours in one ballance, and *Pauls* in another, and yet not more then any one of them; which was much for a man that had been a Pharisee, an hypocrite, a malicious enemy of the Church; for him to have learned so much Religion, as any one of them in so short a time; it had been a large growth, but yet his labours was more then the labours of them all, as if *Paul* who had done more wickedly then they all, should not now be more in grace and godlinesse then they all, the grace of God had bene bestowed upon him in vain. A thing is then in vain, when it is disappoint-

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ted of his end, when God bestows great grace
 on great sinners, he intendeth they should bring in
 more service to his will, and comfort to his peo-
 ple, then a dozen of other men; if he exceed not a
 dozen others in fruitfulness, his grace is but in vain.
 To reprove that desperate discouragement,
 sometimes found in the hearts of some stiff
 men, that looking back at their former oaths and
 drunkenness, &c. and what their present corrup-
 tions are, they begin to conceive they shall never
 overcome such distempers, it is impossible God
 should ever show mercy upon such wretches as
 they are; and therefore they begin to lay all care
 aside, now they are hardened in sin, they have got-
 ten such a fear let die, as it is impossible their sin
 should ever be washed away; and therefore take
 up this desperate conclusion, god from the pre-
 sence of God and say, *My sin are greater than can
 be forgiven, Gen. 4. 13, 16.* But dost thou think
 that thy heart is more ungracious, then the God
 of heaven is gracious? hath thy sin deserved a
 greater punishment then the blood of Christ is of
 value to make satisfaction for thee? is thy heart so
 high, that God cannot lay his love begeth desper-
 ate as to stand so aloof off from the grace of
 Christ, make not such desperate conclusions, as
 these be; you find such inclinations to the world;
 but is not he that made the world, greater then
 the world? indeed if you still goe on in that
 course, because you think it is desperate, and goe
 not about to amend it, you will live to see the day,
 that others, that have made a desperate course of
 you,

you, and have had as proud hearts as yours be, and God hath humbled them, you shall see it; but shall not taste of it, *1 Sam. 7. 19.* Lay downe therefore all such thoughts as ever you desire to honour the grace of Christ.

1st To every ungodly soule, to stir up himselfe for the obtaining of the spirit of grace; for it shall be poured out upon such as have pierced Christ, a bloody & carnall generation: remember therefore, that all soules that hath been cured, or is curable in one, is not curable in another, that which hath been done, may be done againe, as long as the same Physician lives. If thou hast been an Idolater, an Adulterer, &c. what if any, yea, what if all these? why, such were some of you; but ye are washed, and why may not we? What if you have been given to Witch-craft? what if thou hast been a Blasphemer? *Manasses* and *Paul* were such, and yet the grace of God was exceeding abundant towards them; so that unlessse you can make your estates worse then ever anyes was, delay the time no longer, but wrastle with God for grace.

But that none may be hardened in his presumption, let me say *First*, if you have been greater sinners then others, make account you will stand in need of greater mercy then others; and therefore intreat God for tender mercy, *Psalm. 136.*

Secondly, that thou wilt stand in need of greater humilitie then other men; so *Manasses* humbled himselfe greatly, *2 Chron. 33. 12.* Great sins

must have great humiliations; *Paul* fell downe trembling, *Acts* 9.6. The Jailor comes in trembling, *Acts* 16.29. But yet this I say, *I had rather ninety nine hypocrites should goe to hell with presumption, then one poore sinner fall short of heaven for want of consolation.* Yet there must ever be so much humiliation as makes sin most bitter, and Christ most sweet, *Ier.* 2.19.

You say, How shall I hate sin, as sin?

First, thou hatest all sinne, as well gainfull and pleasurable sins, as any thou hast least benefit by, *Acts* 19.19. When thou hatest sin, as it is a dishonour to God, and a piercing of Christ, and a crucifying him, *Psal.* 51.5.

2. Thou hatest sin as sin; If thou beest grieved for sin, not as it is grievous to thy conscience, and an amazement to thy spirit, but as it is loathsome and filthy in the sight of God; when thou canst abhorre thy selfe for sin, *Iob* 42.6. A man takes up a coale and feels it hot, and throws it down again, not because it is black, and so might defile him, but because it is hot, and so might burn him; so many a man begins to lay down his sin, because it is too hot; God begins to speak wrath to his conscience; so it was with *Judas*. But he that truly leaves sin, not because it brings him horrow and anguish, but because it is filthy in the sight of God, *Ezra* 9.8.

3. Thou must be content to take great paines with thy soule, in the use of all good meanes. It is not small paines will serve the turne, but you must use great diligence. If a cloth be foully stained, it

is not a little rinsing in cold water that will get it out, but it will take much rubbing, bathing, and scouring; it is not a few teares, but washing thoroughly that you must looke for, *Psal. 51. 12. 10.*
 ¶ You will stand in need of no small patience to wait long; you must be content to wait long upon God, who hath beene so patient to wait long upon you; and though it be all your dayes, and though you should never see peace in this world, yet say it is enough, if you may but see grace and favour towards you, before you depart hence and be no more seene, though it be but at the last gaspe, if but then you may find mercy, think that you are graciously dealt withall; *Iob. 14. 14.* I will wait and looke for the God of my salvation; *Micah. 7. 7. 9.* You must beare all things patiently; yea the discouragements that shall befall you; and you that have friends and kindred in this condition, be you the more humbled for them, by how much the lesse they are humbled in themselves.

¶ Of exhortation to every soule that hath found it selfe in a wofull case; if thou hast found thy selfe in a desperate case, by reason of thy sin, and the grace of God afterwards hath abundantly beene poured forth upon thee, then learne to see what God requires of you. First, you should for ever glorifie the rich grace of God, and for ever magnifie the value and vertue of Christs blood. Time was, when *Dauids bones were broken*, *Psal. 51. 8.* and all the comfort of his soule shattered to pieces, and doth God now shew *David* mercy? Then all my bones shall say, Lord who is like unto thee? *Psal. 35. 10.*

Use 3.

You.

2.

21. Tell whote God hath forgiven much: for hee
 lookes for much love from you. How love I the
 Lord. What shall I render to him for all his bond.
 Acts: 2. Psal. 136. 1. How long he woe to love the
 Lord Jesus, to grow in humilitie, and never thinke
 much of his woe, as of his own; and thus to see for his
 name sake, to take paines with you, brethren, by
 how much the Lord hath taken paines with you,
 if God hath forgiven many great finnes, remember
 and consider, that God hath done all this in
 vaine for you, if you are not more for-
 ward to God then to other Christians, that
 never know what such finnes were, as you have
 committed. If you be not humble, more
 fruitfull, more patient, and more forward in every
 good than other be, you will walke unworthy
 of the mercy you have received, and therefore
 it becomes you, as you would not receive the
 grace of God in vaine, so to be much more abun-
 dant in the works of the Lord, you must be filled
 with all the fruits of righteousness to the glory
 and praise of God, and the good of your brethren.

in a desperate case, by reason of thy sin, and the
 grace of God afterwards hath abundantly becom-
 loved forth upon thee: then learn to be what
 God requires of you. Till you should for ever
 the rich grace of God, and for ever more.
 nill the value and virtue of Christ's blood. Time
 was, when David saw more of his sin, and
 and all the comfort of his love, and then to
 place, and how God now show David mercy.
 Then I say, how shall I be like unto thee,
 You

SINS

and such suffering. These are of many kinds.

SINNES

deeadly VVound

The second Act is a 2^d 3^d 4th 5th 6th 7th 8th 9th 10th 11th 12th 13th 14th 15th 16th 17th 18th 19th 20th 21th 22th 23th 24th 25th 26th 27th 28th 29th 30th 31th 32th 33th 34th 35th 36th 37th 38th 39th 40th 41th 42th 43th 44th 45th 46th 47th 48th 49th 50th 51th 52th 53th 54th 55th 56th 57th 58th 59th 60th 61th 62th 63th 64th 65th 66th 67th 68th 69th 70th 71th 72th 73th 74th 75th 76th 77th 78th 79th 80th 81th 82th 83th 84th 85th 86th 87th 88th 89th 90th 91th 92th 93th 94th 95th 96th 97th 98th 99th 100th

Now when they heard this, they were pricked at their hearts.

Being spoken of the apostles of the pouring out of the Spirit in this day of the Gospel, we come now to speak of the apostles' ministry, which, though it finally finished the calling of the Jews, yet it is accomplished in the Conversion of the Jews to Christ, as is proved in the Acts.

The whole Book of the Acts is a Story or Register of the Acts of the Apostles, that is, of their Sermons, their doings, their teachings, what their Instructions and Ordinances in establishing the Church, and their Miracles wrought to confirm them, on their Journey, in their sufferings. Therefore if you would read with profit this Book of the Acts, you are to consider in every Chapter of them, what is recorded of their Journeys, and such Sermons, such Miracles, and

and such sufferings. These are of singular use of direction for the Church of God.

In this Chapter, there are two Acts described. First, their prophesying with new and strange Tongues, from ver. 6. to the end of the 13. amplified by many arguments, as also by a double effect it wrought in those that heard them. First, *amazement* in some, ver. 12. Secondly, others *mocked* and said, *These men are full of new Wine.*

The second Act was a Sermon of Peters, upon that occasion, to repell and refute that calumniation of drunkenness, which they put upon the Apostles, described from ver. 14. to 36. In which Sermon the Apostle doth prove, that they did not this by the *spirit of the Buttery, or Wine Cellar*, but by the *power of the Holy Ghost*, by a new Spirit of God come upon them, according to what was prophesied in the Old Testament. Now this spirit thus poured out, the Apostle further amplifies and sets forth the giver of it, the Lord Jesus Christ, as delivered into their hands by the determinate Counsell of God, and by them wickedly crucified and slain, who yet notwithstanding sets forth the same Christ as rising from the dead, and ascending into Heaven, and having received the Spirit from the Father, hee sheds it abroad to the edification of the Church, from whence (ver. 38.) he concludes. Let the whole house of Israel know assuredly, that this Jesus whom you have crucified, is the Lord Christ, that this is the Messiah, whom they have thus crucified. *Now when they heard this, they were pricked in their hearts.*

see then, this Sermon of *Peters* is amplified by a threefold effect. First, the humiliation of the hearers, *They were pricked in their hearts*, ver. 37, 38, 39, 40. Secondly, the Baptizing of 3000. soules, that were converted upon this occasion, ver. 41. Thirdly, the Religious, charitable, comfortable fellowship of those Converts together, ver. 42. to 47.

Wee are now to speake of the first of these effects. And that is the humiliation of the hearers. They were pricked in their hearts, which words containe foure parts.

The kind of spirituall affliction wherewith they were exercised; pricked at the heart.

1.

The effect of this pricking wrought in them, a resignation of themselves to the Apostles counsell and direction, and an humble and reverend request of them to direct them what to doe; Men and Brethren, a word they had not wont to expresse.

2.

This humiliation is expressed by the cause of it; They hearing their particular sinnes charged upon their soules, hearing it was Christ they had crucified, then they were pricked in their hearts.

3.

This humiliation is amplified by the subject persons; those that before were amazed, and mocked, are now pricked in their hearts.

4.

Now of the first; The kind of spirituall affliction these hearers were exercised with; pricked in their hearts.

The very first worke of living and saving grace, Doctrine, gives a deadly stroke to the life of sinfull nature.

A Note which I never handled heretofore, but you shall find it evident in the Text, and agreeable to the Principles of Christian Religion. In the Text, these men that were thus pricked in their hearts, had they received any saving grace before? No; Some of them were amazed: Now, amazed hearers, are ignorant hearers, for all amazement springs from ignorance; had they beene the sheepe of Christ, they would have knowne his voyce, *Ioh. 10. 27.* They were also scornfull proud hearers; scorning is a fruit of pride; but this was the time that God intended to shew them mercy. Now then, what is the first grace that is wrought in them? After by hearing they understood, *They were pricked in their hearts;* not in their eyes onely, to weepe for their sinnes, nor in *tongues* onely to cry out, but in their *hearts*; that is a *mortall wound to Nature*, the least prick of the heart, is the death of nature, be the piercing of it never so little, the sting of a Bee, or the prick of a Needle, the very life of nature runs out, and it cannot possibly be healed: you may prick a man in the tongue, in the eye, and save his life; but once prick the heart, & you give a deadly wound to nature; the vitals waste presently, much adoe to sustaine life for a moment. Seethen, this is the first worke of saving and living grace, *An heart once pricked can never be healed,* and therefore you never reade that God heales mans corrupt nature, He heales not a *stony heart*, but takes it away, and gives a man a *new heart*, *Ezek. 36. 26.* Prick the heart, and it will never leave trickling and bleeding,

ding, till the whole life of nature be consumed. I will further open this point. First, let me shew you what is meant by the heart. Secondly, what by pricking of the heart. Thirdly, the Reason, and then the Application.

By the *heart* you must not understand, that fleshy part of the body which is the seate of life, called *Primum vivens, & ultimum moriens*. Godly sorrow doth not kill mans bodily life, it works not death, 2 *Cor.* 7. 10. But it is meant the *will* of a man, which lyes in the heart, for as the *understanding* lyes in the *head* or braine, so the *will* is seated in the *heart*: so as a good frame in the heart, and wisdom in the braine, makes a compleat man.

1.

Now this heart or will of a man, is that whereby we chuse or refuse a thing, so the heart is taken, *Ezek.* 36. 26. An heart of stone, is a stubborne and obstinate heart or will; an heart of flesh, is an heart that is tractable, and soone pierced; now then this was the piercing of the will of these hearers.

2.

What is it to be pricked in the heart. First, the heart is said to be pricked, when it is *afflicted* with these two principall affections that are said to wound the heart, the one is *sorrow and griefe*, and the other is *care*, 1 *Tim.* 6. 10. Then is the heart pricked, when God afflicts it with sorrow and griefe for sin; *griefe for sin*, and *care for reformation* of it. They were pierced with many sorrowes for piercing of Christ, and care to be delivered from that sinne: there are other affections that usually

usually follow these, as sometimes *fear and trembling*, *Ezra 9.10.* Sometimes *shame*, *Jer. 31.19.* Sometimes *Indignation*, *2 Cor. 7.11.* But *sorrow and care*, these *most pierce*; but these affections never pierce the heart, till first hatred and loathing of sinne bee wrought in a man, *Rom. 7.15.* and this springs from a change wrought in the will, which makes us loath our selves for our sinnes, *Iob 40.3,4.* and *42.6.* And when God gives his people new hearts, they shall *loath themselves*, *Ezek. 36.26,32.* Here is first loathing of sinne, and our selves for sin, from whence springs hatred of sinne, from thence, sorrow, griefe, care, shame and indignation for sin.

Secondly, But piercing also implies something more, as to expresse it from what Surgeons are wont to say; They say, all piercing of a member, is piercing of the body that is compact together; *Dissolutio membri vitalis*, is *dissolutio compositi*, It is a *dissolution of the whole frame of nature*: If a vitall member be wounded, it is not possible to heale it; it is *Dissolutio compositi*. They say true, that the heart and braine are the vessels of life, and as soone as one of these vessels are broken, the life of man runs out like water spilt upon the ground, the liveliest spirits soone evaporated, and the life and blood issues, and cannot possibly continue. And to this estate of a man doth the holy Ghost here allude; They were *wounded* in that part that was most *vital*, and by this meanes all that sinfull life, that before was laid up in the stubborn will, begins to trickle downe when the heart

heart is prickt, sin is dropping and running out. But which is more, not onely sinfull lusts, but all affections to all outward comforts, they begin now to have no minde to any of them, till God gather up their spirits againe; but for the present the world is crucified to him, *Gal. 6. 14.* Wonder it is to see what little respect a pricked heart hath to the things of this life, as these Converts, *ver. 43. 44.* they layed themselves leuell with their brethren, and now they are for ever at a losse for the world; and all coverous inclinations to the world, they for ever trickle down, that leak is never stopped any more.

3. Look as you see in pricking this bodily heart, a man is presently surpris'd with anguish and pain, and knowes not what to doe, so a man pricked in the will or heart knowes not in the world which way to turn him; *Sirs, what must I doe to be saved? Acts 16. 31.* he saw now that there was but a step between him and the nethermost hell, and therefore now, *Sirs, what must I doe?*

Taken from that fellowship that we are to have with *Christ* in his death, before we can have fellowship with him in his *Resurrection*, *Rom. 6. 3. 10. 11.* The old man must be crucified, that henceforth we may not serve sin, but be free to righteousness; we must die to sin, and then to the world; *Gal. 6. 14.*

Reas. 1.

Taken from the good pleasure of God in our first conversion, to espouse and marry us unto his Son, which cannot be till our first husband be dead, *Rom. 7. 3. 4.* Now because God intends a marri-

Reas. 2.

age Covenant betwixt Christ and our soules, in first conversion, he will therefore have sin first mortified in us, our first husband must ly a bleeding his last blood before we can be married to Christ.

Reas. 3.

Taken from the sharp opposites which we in our first conversion have to deale withall. As first we have to deale with the *Word of God*; and that is sharper then a two-edged sword, *Heb. 4. 11.* It is called *goods and wayes*, *Eccles. 12. 11.* *Sharp and keen arrowes*, *Psal. 45. 5.* Again, we have to deale with our *sins*, and that is a *sling*, *1 Cor. 15. 56.* And these inflame like venome. Another sharp opposite is the *wrath of God*, against which it is hard for a man to kick and spurn, *Acts 9. 5.* this is a piercing sorrow, *Law. 3. 65.* Having thus to deale with these sharp opposites, we must needs be pricked and wounded.

Vse 1.

For triall of our estates, whether God hath wrought in us any first works of saving and living grace: Dost thou finde thy will and inclination to die and decay in thee, so as that thou hast no desire or delight in sin? the liveliest spirit thou hast to this or that sin, is now evaporated and wasted; and thy heart is furnished with graces opposite to those sins; then I say, thy heart is pierced and wounded; thou now refusest, loathest, and hatest that sin upon which thy heart was most set, thou grieveest for it, and takest care how to be shur of it, abstainest from it, and art ashamed of it: If it be thus with thee, then surely God hath pierced thy heart, and thou art in an estate of salvation; otherwise let me say thus unto thee, A

man

man may be pricked in the *eye* to weep for sin, in the *tongue* to cry out for sin, in the *foot* begin to *amend his way*, &c yet not have his heart pricked, nor have any living or saving grace; a man may be *fearfull* of sin, grow more *carefull* of good duties, be more *fruitfull* in good wayes, and be not *pricked* in *heart*, but onely in *conscience* or *understanding*; he may cry out of his sin as *Judas* did, *Mat. 27. 4.* he thought but to have made a jest of betraying Christ, but when he saw it was the houre and power of darknesse that Christ was taken and condemned, then was he pricked in conscience and cried out bitterly, and now would have no reward for his treason; he was pricked in his *hands*, *feet*, *tongue*, and *eyes*, and *conscience*; But was this any good evidence that he was pricked in his *heart*? No, for he goes on still to choose sin: had his will been pricked, he would never have hanged himselfe; in such a case a man may finde a sin too sharp for him, and yet all be but anguishes of conscience, the heart still ready to choose another sin, but that is an ill signe; a man may sometimes be pricked in his shoulder, as *Herod* was, *Mar. 6. 20.* reforme many things, yet still cleave to an Harlot; *Isa* shall rather die, then the vitall spirits of his sin shall perish. If this be thy case, then flatter not thy selfe, thou art yet in the gall of bitterness; Thou saist thou art heart-whole, thou thankst God, but the more is the pity; if thou beest heart-whole after so much sicknesse, and crosses, and afflictions, and sins, This is a miserable wholenesse. For had saving grace seized up-

on thy will, thy heart would have been pierced & broken; but if a mans heart come to look at all sin, as bitter, he doth not bawke any sin, his heart chooseth sin no more; if he see it is a sin, his heart recoyles back again, and closeth not with it, if there be no sin, but thy heart runs from it, and thy affections are dying and decaying towards them all; then though it may be thou canst not weep so much as some men can doe for the very prick of conscience, nor art so forward in some duties as some are, who are but very hypocrites, and cannot cry out so much as some can, yet if thy heart be dead to all sin, thou takest no pleasure in any, but they are as bitter to thee as gall and wormewood; Then God hath shed abroad the first work of saving grace in thy heart, and it will continue last, and this is no small matter of consolation.

Use 2.

A direction and advertisement to such as yet finde their hearts whole and unbroken; Take heed how you content your selves in such a condition. Consider what our Saviour said to *Saul*; It is *hard to kick against the pricks*, to dash the naked soule against the curse and wrath of God is an hard businesse, and so it is for those men, to persecute the Lord of life to the death; but many a man that goes on in sin, saith, he feeles no such hard work in sin, but thou wilt feele at the last, that it hath been but dashing against pricks, and if not in this world, then with more horror in another; you little know what anguish of soule for sinne meanes; Can you provoke God to anger,
and

and not your selves to confusion :

Of exhortation to every soule that is in any *V/c 3.*
measure pierced in heart with sense of sin ; Think
not thy selfe undone, judge righteous judgement,
or if it be the case of any of thy friends, say not
they are undone, he hath now no minde to the
world ; but not so, if with pricking of conscience,
the heart be pricked too, then feare him not, God
will gather up his spirit to his calling again : If
therefore your hearts be broken, blesse God on
that behalfe, it is the best newes that ever came to
you ; When God comes to redeeme a sinner
from sin, and the punishment of it, he will not
content himselfe with the conscience, or mouth,
or eyes, but the chiefeest part of the soule must lie
at stake for it, before him, he will have sin bleed
to the death. When God had threatned *Nineve*
with destruction, it would not have prevailed with
God to prevent the punishment, if all the Harlots
of the Countrey had come and humbled them-
selves before him, but the *King* must humble him-
selfe to the dust : The heart of a man is the princi-
pall faculty of the soule, it rules all, it sets hand
and tongue, all within, and all without a work.
Now because the will is principal in the soul, then
if God meane we shall be saved, he will have the
principall part of the soule to lie in the dust, the
liveliest corruption must trickle downe upon the
ground ; therefore be content to stoop to it, and be
glad you may.

To teach Ministers not to be afraid sometimes *V/c 4.*
of driving nayles to the head, not to the consci-

ences, but to the hearts of sinners. There are a generation of Preachers that would now have no Law preached, but now onely to draw men on to Christ, by the love of Christ. It is true, this we should labour to doe, but how must we doe it? Doe you think God will marry us to Christ, before our first husband be dead? unlesse the sinfull hearts of men be pricked, unlesse the proud, wanton, and stubborn heart be pierced and wounded to the death? Therefore there is no hope of salvation unlesse it be thus with you. Why, you say, But he did but here preach, and they heare the Gospel. It is true, I grant a man may preach the Gospel, and wound mens souls as much as by the Law; but yet know this, he preached the Gospel *legally*, not the *promises* of the Gospel, but the *duties* of the Gospel, and their *sins* against the Gospel, convincing them that they had sinned against the Lord of Life, and Glory. This is preaching of the Gospel legally; and a speciall meanes to pierce the hearts of men.

Pse 5.

Of consolation to all those soules that have found their hearts pricked. Many a soule is troubled because it cannot weep for sin, but if you can but finde your hearts broken and departing from sin, if your hearts sit loose from sin, and refuse all sin, one sin as well as another, if God give thee a heart to avoid sin, and to doe that which is good in his sight, if the life of thy sin decayes, then blessed art thou of the Lord, Christ hath set his stamp upon thee, and will challenge thee for his owne.

This

This may serve for an use of exhortation to every soule of us whose soules have been pierced and pricked, that you freely let them run and bleed still; never daub up the wound, let it for ever be bleeding; pray not so much to God for the healing of your hearts, as intreat him to create a new heart in you, *Ezek. 36. 26.* By no meanes restraine the issue of sin, but if your heart be once pierced, let it then for ever bleed. So farre as terrors may hinder the peace of your consciences, labour to heale that; But you that love the Lord hate evil, *Psal. 97. 10.* Bee sure you for ever keep the heart open to any charitable employment, for the refreshment of your poore brethren, as these pierced hearts in the Text did, they distributed what they had according as every man had need, and they were then full of the holy Ghost, and did eat their bread, not with churlishnesse, but with gladnesse and singlenesse of heart. What would it profit a man to win the whole world, and to lose his own soule? Consider it therefore, so much as God hath pricked thy heart, so much it sits loose from the world; an heart once pierced would think it a base part to talk of charges when it comes to lay out its estate for his brethrens necessities; Therefore let your hearts for ever run freely to all good offices in the behalfe of your brethren.

Vse 6.



ACTS 2. 37.

Now when they heard this, &c.

EE come now to a second point here expressed from the effect of this pricking of the heart, it wrought in the hearers : They said to *Peter* and the rest of the Apostles, *Men and brethren, what shall we doe ?* From whence observe this note :

Doctrine.

That it is a good evidence of an heart pricked and sprinkled with a saving and kindly sense of sin, when we be given to love and respect those Christians, whom we have despised, yea even such as have wounded us, and are willing to enquire of them the way of salvation, and to resign up our hearts to be directed by them.

I put all these together, because they are all included in the effect which this pricking of the heart wrought in these hearers. You see that whereas before they derided them, *v. 12, 13.* now they have laid aside their scorning, and now come to them with respect and reverence, *Men and Brethren* : See what a sudden change is wrought in them, now they think the Apostles know the way better how to be saved then themselves, and let the Apostles say but what they would have them to doe, and they are willing to be directed by them;

them; they bid them repent and be baptized, and they did so, and there was added to the Church three thousand soules. See what a worke a pricked heart will reach to; In such a case, a man will lay downe all his *scorning*, and fall to *reverencing* them, whom they had scorned before; now they resigned themselves wholly into the hands of these men, to set them a course to be saved.

Take a man whose heart is pricked, and he presently finds such anguish in his principall vitall parts, that he forthwith cryes out for help; See, my life lies a bleeding, what might I do, if it were possible to save life? These men at first, did not a little wonder to heare the Apostles speake with strange Tongues, *ver. 12.* and mee thinks it is as great a wonder to see this sudden change (by a word speaking:) See in them, what a new tongue, a pricked heart will worke. The same men that even now said, the Apostles were full of the spirit of Wine; now they speake the language of Canaan: before debauched Ruffians; now, *Men and Brethren*; A word, they had not beene wonted to: they that before mocked at new Tongues, had now themselves gotten new Tongues; and it was a greater Miracle to have such words in their mouths, then to heare the Apostles speake all the principall Languages in the world. A man may have all gifts of Tongues, and yet his heart as corrupt as ever; but if the heart be pricked, he knowes now how to say, Men and Brethren, what shall I doe to be saved? here is a worke that men may wonder at. The like you see in *Paul*, when
con-

convinced, *Acts 9.6.* *Who art thou Lord?* Hee could then acknowledge him for a *Lord*; And now *Lord*, *What wilt thou have me to doe?* And though our Saviour tell him not what to doe, he sent one to him; yet before *Ananias* came to him, (for hee came not till three dayes after) *Paul* had learned what to doe: he that had beene a blasphemous wretch, behold now he *prays*, and so hath done three dayes and three nights together. What a blasphemer got a tongue and an heart to pray: see what a pricked heart can doe, now therefore stand and wonder at it; *Lord*, saith *Ananias*, *I have heard of much evil that man hath done*; It is true, but talke no more of that, *Now he prays*, and I will shew him, what great things he shall suffer for my Names sake: here are the compact vitals of nature dissolved, & grace springs afresh. So the Jaylor, *Acts 16.* He scourged *Paul* and *Silas*, made them full of wounds, put them in the dungeon, set their feet in the stocks, but *ver. 29. 30.* when he thought they had beene escaped, and had like to have killed himselfe, *Paul* cryed out unto him, and that word so pierced his heart, that he comes in trembling; and now, *Sirs*, *What must I doe to be saved?* And he beleevved immediately, and was Baptized; and such a wonderfull change doth a pricked heart make; of those very men, whom before he scourged and put in the dungeon, now they are *kings*, *Lords*; any reverence now little enough to shew them, such worke makes a pricked heart where ever it is.

Reas. 1.

Taken from the glorious presence of God, a
pierced

pierced heart finds in those that have beene the Instruments of their wounding, which binds a man hand and foot, and so dazels him that he knowes not whither to goe from them, nor can he seeke for other helpe, *1 Cor. 14. 3. 24, 25.* Being convinced by you, he will fall downe and say, *God is in you of a truth.* See what a presence of God, a soule discernes to be in them, who have convinced it of sin, hath layed open the secret closet of his soule, they see there is the *gate of Heaven.* These men, though at first they little thought it, yet they now see, God is there of a truth; had not God directed them, they would not have hit our heart so right; Thou hast the word of eternall life, and whither should we goe? *Ioh. 6. 68.* The Woman of Samaria, though at first she scoffed, yet when she perceived Christ was a Prophet, *Ioh. 4. 17. 20.* then she fell to question him, about the maine point of Religion, and leaves him not, untill she be settled in Gods peace, because she saw Gods presence with him.

Taken from the attractive drawing power that is found in the word of truth, and goodnesse of the Gospell of Christ, what ever it takes hold on, it drawes it after it, and therefore is compared to *a draw Net,* *Mat. 13. Luke 10.* And it is said of our Saviour, the people heard him *attentively,* *Luke 19. 48.* In the Originall it is, They *hung upon his lips*; What he spake, was as so many *drags* to draw them to hearken to him; and especially the Gospell of Christ crucified, *Ioh. 12. 32.* These words have a mighty drawing power, it is the nature

ture of the Word, to draw men neerer to Christ.
Reas. 3. Taken from the secret hope which God doth instill into the hearts of all such as are pierced, that there is a way for their healing, though they know it not; they have an opinion, that those that wound them can heale them, and most likely to supply them with helpe. *Hosea 2.14,15. Hee will speake to her heart piercing and sinking words, and will give her the Valley of Achor for a doore of hope.* That was the Valley where *Achan* was stoned to death, *Ioshua 7.24,27.* It signifies trouble; so that even *the Valley of trouble*; when God speakes trouble unto his children, hee gives them hope of deliverance from their very troubles; so that when a mans heart is cast downe, and God casts threatnings at us, as stones about our eares, yet *this Valley of trouble*, God gives us as a *doore of hope*. See by the Ninevites, *Who knowes but God may save us? Ionas 3.9.* They conceived a possibility that God might be content to pardon.

Vse 1. To shew there is a difference betweene a pricked heart, and a pricked conscience. Generally Christians confound these two, and shuffle them up together, as if they were both one, but indeed they much differ; and without a discerning whereof, many a poore soule may be swallowed up, either by dispaire on the one hand, or presumption on the other; it is one of the hardest points in the practise of Christianity. Now therefore observe the passage of Gods grace in the hearts of his people. Consider what I say, and the Lord give you understanding in all things.

They

They differ in their

- 1. Effects.
- 2. Causes.
- 3. Objects, about which they are conversant.
- 4. Remedies.

First; See their difference in the effects betwixt a pricked *heart*, and a pricked *conscience*.

There are foure effects in which they differ.

First, The pricking of the heart doth *soften and sweeten the heart, to a wise amiablenesse, and loving respect unto those that have pierced them*, and to all such as they bee, and drawes them to an earnest desire of fellowship with them. These men in the Text, they were pricked in their hearts, and to whom did they goe for remedy? not to the great Rabbins of their times; should not the Priests lips preserve knowledge? *Mal. 2. 7.* Were they not better studied men, and better read in *Moses* and the Prophets, then these new Disciples were? No. But they rightly discerned these were not the men that could any way helpe them, these men had set them a worke to crucifie Christ; the Priests had perswaded them to aske *Barabbas*, and to crucifie Jesus. Now they seeing their hearts pierced, for doing what the Priests bad them do, it was not likely they should heale that wound, but should rather daube with them, and tell them, Christ was but a deluder, and that they had done well to hang him up out of the way; therefore now, they will not come at them: and there is not indeed a more evident signe that a mandallies with his soule, then when he goes away from those

those Ministers that have wounded him, and advise with others that will deale more favourably with him, and take counsell of them who are guilty of the same sinne themselves; but these poore men wisely discerned, that the Scribes and Pharisees are not for their purpose, but these men that wounded them, were the most likely to heale them; they looke not at them as their enemies, nor doe they contest with them; what meant they to be personall in their application, but these looke not at it, as the wound of an enemy, but as a brother, *Men and Brethren*. But now in case the conscience alone had beene pricked, why then a man, by his good will, would come no more to such men as have wounded him, and it will be a burden to him, if by his calling he be forced to live under such a Ministry: *Eliab* his Ministry wrought upon *Ahab*, to cause him to humble himselfe, *1 King. 21. 29.* but did he now love *Eliab* the better, or any such as *Eliab* was? No, he never met him, but with some base salutation; *Art thou he that troubles Israel? 1 King. 18. 17.* and chap. 22. 8. *Hast thou found me, O mine enemy?* And when he had a weighty businesse in hand, did he send for *Eliab* to counsell him? No, when he calls a solemne Synod of foure hundred Prophets, *Eliab* is none of them I warrant you: and if but one *Michala*, he hates him; and why so? because *he never prophesies good of him*. So that when *Ahab* is onely pricked in conscience, he will not send to *Eliab* for counsell, but if any man wound him, he shall be the man of his hatred, he looks

lookes at such as wound him, as if hee stabbed daggers at his heart, and foure hundred men shall be sent for, before one of them. *Saul* was often pricked in his conscience, and therefore when an evill spirit of bondage came upon him, and vexed his conscience, and *David* came in to play before him, to mitigate the sense of anguish, he thought with a Javelin to have nayled him to the wall; a prick of conscience is fierce and furious, full of folly and desperate madnesse. *Felix* is content to heare *Paul* Preach, and trembles to heare him presse such arguments; *Acts* 24. 25. A wound there was in his conscience, but what came of it? Why, *Goethy way*, saith he to *Paul*, and when I have convenient time, I will stand for thee; but he never heard him more: This is the manner of conscience struck with feare, and griefe; *A rotten heart, and a pierced conscience ever goe together.*

A second difference in the effect is this. Take you an heart that is pricked, and it is wrought to a weaved affection, from not onely inordinate affections, to the profits and pleasures of this world; but in truth sometimes, from the lawfull use of lawfull things; it will take off the largenesse of a mans heart from any outward comfort, *Psalm* 102. 4. His heart was so smitten, that he forgets to eat bread; for as if his Wife and Children should not come and pray him to eat, he would neglect to eat; his heart is smitten, he knowes not what to doe: as these men here in the Text, no minde to any worldly thing, now sell all they have, and be help-
full.

full to their poore brethren, weaned from all the comforts of this life. But take a man with a pricked conscience onely, and he is so far from being weaned from this thing, as that he will plunge himselfe deeper into them; he thinks that if he fill himselfe with businesse, or merry company, it will drive away heart qualmes; as *Cain* to marrying, and then to building of Cities, *Gen. 4. 17.* *Saul* to Musique, *1 Sam. 16. 17.* A pricked conscience for the most part, leaves a man more eager after the world, which a pierced heart dare not meddle with; he finds he hath sinned bitterly against God, and now God hath forsaken him, and therefore unlesse he can see Gods favour vouchsafed to him, hee can finde no relish in any thing under Heaven, he goes about any businesse like a man without an heart. And as a pricked heart is thus weaned from outward comforts, so especially from sin, which a pierced conscience will never weane a man from. A pierced heart lets out the heart blood of sin; *Hos. 14. 3.* *What have I to doe any more with Idols?* Yea a pierced heart so far fals out with his sin, that he hates the very occasion that may bring sin into his mind, it is loathsome to him; as a man that hath drunke a cup of poyson that almost killed him, he ever hates, not onely the poyson, but the very cup in which it was brought to him: so is it with a man that hath beene pierced in heart for sinne, he not onely throwes away the Idols, but the costly coverings, *Esay 30. 22.* How pleasant soever such things were to him before, yet now he loathes and hates them all.

But

But now take a man that is but pricked in conscience onely, it makes him more desperately full. *Ier. 2. 25.* They have loved strangers, and *after them they will goe*; as men sometimes wounded in conscience, he finds plainly, such whoredome and drunkennesse is the way to damnation; but well, if I must be damned, let me be damned for something; if I must be damned for hating God and his Ordinances, I will hate them yet more. *Saul* was sometimes wounded with *Dauids* kindnesse, *1 Sam. 14. 16.* He melts (as sometimes a pricked conscience will doe at a Sermon) and wept, so as you would have thought his heart had melted, but it was but onely his conscience that was pricked; *David* durst not trust him for all that: And shortly after that, *Saul* went out with three thousand chosen men to take him; *David* againe had him in his hand, *1 Sam. 26. 1, 2.* then his bowels melted againe, and he was wounded, and tels *David* he would not hurt him, but it was no trusting of him notwithstanding; This *David* feared, that he should one day perish by the hand of *Saul*, *chap. 27. 1.* So that a man may be pricked in conscience, and daube it over againe, and be never a whit the more weaned from sin by it; whereas now these men that are pricked in heart, will they ever crucifie Christ againe, or joyne with hypocrites against the people of God more? No, They will rather sell all they have, and give to the poore members of Christ, seeing they have pierced their head and Master, now let all goe, We must take another course: But a pricked

conscience will close with sin again upon the next occasion. It may be he will vomit all out, confesse it all, but when once conscience is quieted upon this confession, he will take up the same wickednesse again.

A third difference in the effect is this; The pricking of the heart *humbles* a mans spirit, so as now he is content to stoop to his underlings, though contemptible to him before, yet now willing to be taught by them; These men in the Text enquire of the Apostles the way to salvation. *Apollus* doubtlesse was a man pricked in heart, when he stoopes to learn of a poore Tent-maker and his wife, *Acts* 18.26. But take you a man pricked in conscience, he is like the Scribes and Pharisees, when the blinde man answered them with a mighty power of a gracious spirit, and set them to the wall, that they knew not what to say, they said, *Thou art altogether borne in sin, and wilt thou teach us?* And thereupon they excommunicate him, *Ioh.* 9.34. When a poore Christian is able to teach great Scholars their owne experiences, they will not endure to be taught by them; A prickt conscience is *proud and stubborn*, and will not stoop to deny it selfe so much, or stoop so low, as to be taught by such Leather-coats & lawcy Trades-men; These are proud conceited men; onely a prickt heart can tell how to come to poore men, with a *Men and Brethren*; You are acquainted with sorrow for sin, and have known the terrours of the Lord; What shall such a one as I doe, that I might be saved?

4. Another difference in the effect is this : These men being pricked in heart, it did *open and enlarge their hearts*, to be willing to doe or suffer any thing, that these Apostles shall direct them to. They knew them not to be Apostles, they knew they were Fishermen, poore meane men; yet to these men they come, and that with an enlarged heart, *Men and Brethren, what shall we doe?* Set us but a course, and we will follow your direction; Say but what we shall doe, and we are for you; So it was with *Paul*, he was a man that had great priviledges, a Pharisee, an Hebrew of the Hebrewes, a man unrebukable, touching the righteousness which is of the Law; but when once his heart is pricked, *I count them all but losse and dung*; he was not at a losse to part with any thing for Christ, *Phil. 3. 8. and Acts 20. 21, 22. I passe not at all, though I know bonds and afflictions abide me every where*; They shall neither hinder his course, nor his joy in his course; See the frame of a pierced heart, there is nothing to be done, nothing to be suffered; he passes not if he doe any thing, if it shall be to *labour and suffer more abundantly then they all*, *1 Cor. 15. 10.* and *Coloss. 1. 24.*

This is the case of a pierced heart; but will a pricked conscience doe as much? A conscience only pricked? For so you must understand, conscience lies in the judgement; as the will doth in the heart; if the heart be pricked, then the judgement and conscience is pricked also; but the judgement and conscience may be wounded, and

yet not the heart ; you may lead a wounded conscience a good way, but not farre enough. There comes a rich young-man to our Saviour, and he would know *what he might doe to inherit eternall life*, Matth. 19. 17. to 22. *The Commandements he had kept from his youth*, a signe he had made conscience of his wayes. But now *Goe sell all that thou hast, and give to the poore*; and our Saviour calls not every rich man to this, but he was pleased to try him, had he offered it, as a man whose heart had been pricked, he would have let all goe, had it been thousands for his hundreds, but his conscience being onely pierced, he was sorely put to it, *and went away sorrowfull*, had his heart been pricked, he would have neglected his daily bread, his estate, wife, children, and all he had : *Matthew the Publicane*, he suddenly *leaves all, and followes Christ*, Luke 5. 28. *Zaccheus* gives away half his goods, Luke 19. 28. But this young-man having but onely his conscience pricked, see how strait he is, see how closely he gets to himself the comforts of this life. So *Ananias and Sapphira*, doubtless they were pricked in conscience, for otherwise they would not have given up their names amongst the Disciples, but because their hearts were not pierced, they kept back part of their estate, they could not tell how to live upon the Almshouse wholly : Consider therefore of this thing, they are points you doe not usually reade or heare of, and yet of due and serious consideration, and such as unless you wisely distinguish in the particulars of them, you will be much deceived

ved in the estate of your own hearts; take heed you rest not in bare *conscience work*, without *all heart work*; here are new foundations and principles to be laid; you have heard many precious differences between worldly and godly sorrow, but this is somewhat a distinct sorrow from worldly, for this is spirituall sorrow: though you have spirituall sorrow, and spirituall paine, yet this is not if you must satisfie your selves in, for by reason of the piercing of your conscience, your spirits may be put to much exercise, and yet the heart not so much as touched, and leave thy condition very dangerous.



ACTS 2. 37.

And when they heard this, &c.



OW we come to speak of the difference betwixt a pricked heart, and a pricked conscience, as they differ in their causes. The pricking of the heart is the immediate work of God himselfe; He keeps that in his own hands to temper the hearts of the sons of men, especially in this kinde when it comes to piercing and wounding. *Hosea 13. 8.* You would think it were the stroak of an enemy, *I will meet thee as a Beare robbed of her whelps, and I will rend the carle of thy heart,* and lest you should think God did this in wrath with-

out mercy, *reade ver. 9. Ob Israel thou hast destroyed thy selfe, but in me is thy help.* God goes about a work of salvation, even then when he teares and rends the heart: so that look what ever lies most close and nearest a mans heart, when God comes to save, he will make a man sit loose from that which before he could not be reclaimed from; he will not suffer any thing to harbour there, that shall lift up it self against him, *Ezek. 36. 26. & Psa. 21. 1.* He turneth the heart which way soever it pleaseth him; Men may change our minds, by giving us better reasons for things then we discerned before, and may alter our *judgements* and opinions by strength of Reason, or affection to the contrary, but no man is able to change the heart but onely God: *He bath his chaire in Heaven, that speaks to mens hearts*, but for pricking the conscience, the Devill can reach that, and so can his Instruments. *Notable is that place, Revel. 9. 1. to 6.* It is a lively description of the Friars & Priests of the Church of Rome, being let out of the bottomlesse pit of ignorance and darknesse, in which their Religion was hatched; they had a mighty power, by pressing the terrors of the Law, to worke terror upon the consciences of their hearers, who thereby were so stung with feare of hell, that they longed for death rather then life, and willingly gave away all that ever they had, under pretence of saving their soules by the merit of their good workes, this was nothing but a worke of Satan, setting on their Ministry upon the consciences of the people: it was Satan, I

doubt not, that vexed the conscience of *Iob*, *Iob* 13. 14. 26. *Iob* applies it to God, as if he had spoken bitter things against him; but the truth is, had God done it, it had beene by a spirit of bondage; now the children of God receive not the spirit of bondage to feare again, after they once know God to be their Father, *Rom.* 8. 15. If therefore *Iob*, or any other true Christian, as *David*, or *Hzekiah*, complaine of their estates, it is not from God, but from Satan; It is usuall with *Iob* to ascribe that to Gods hand, which indeed was Satans, at lest immediately, as the losse of his children and cattell; & so it is in this case: It is true, Satans worke was directed by God; but otherwise it is possible for Satan to trouble our minds, by representing to us the number and burden of our sins, and so to hide the face of God from us, and the promises and former experiences, as that wee can see nothing but wrath and enmity in the presence of the Lord; though even then Gods favour was towards *Iob* as much as ever; He is one and the same and changeth not, onely he suffers Satan to cast a mist betweene the face of God, and the conscience of *Iob*. Conscience may be stung when the heart is not, but be still as it was before, and neither better, nor worse for this worke of Satan.

Thirdly, As they differ in the effects and causes, so also in the object about which they are conversant. When the conscience is onely prickt, you shall heare him expresse himselfe on this wise; O will the conscience say, What, honourable here, and miserable for ever hereafter? Rich

here, and forever rejected hereafter? Beautifull here, and burning for ever hereafter? pleasant and cheerefull here, and for ever in torment hereafter? such burthens the conscience layes upon the soule of such a one; All the complaint of conscience will never looke farther then the wrath of God, present anguish, and feare of future wrath in another world. *Did you ever know any sorrow like my sorrow? Lam. 1. 12.* This is the complaint of a pierced conscience; Never saw you creature in such anguish as I am. But take a pierced heart, he rests not in these complaints, (though these he have) but it will turne the course of these complaints quite another way: He complains after this sort; Did you ever know (will he say) a soule followed with so many mercies, so much honour, and wealth, and peace, that ever was so unthankfull as I am? whom God hath followed with so many crosses and sicknesses as I, and yet continue to this day so stubborne as I have done? Did you ever know any that ever had such experience, and made a profession so long, and yet no more assured of salvation then I am? Did you ever know any that was redeemed by the blood of Christ, that yet to this day lives a slave and servant to so many strong and noysome lusts; such pride and prophanesse, and senselesse of heart? Did you ever know any that hath beene called to grace, so carried captive to the things of this life, as I am? Did you ever know any fall againe, and againe into the same sinnes, as I have done? Did you ever know a poore creature that to
this

this day can pray no more feelingly, nor receive no more beleevingly, then I doe? So as there is a broad difference in the object of their griefe, a pierced conscience grieves for sense of anguish, but a pierced heart, chiefly for fulnesse of sin, and weaknesse, and want of grace. If complains be onely in regard of the terrors of God, it is to be doubted there is nothing but a pierced conscience; a pierced heart issues out more sensible expositions to God, & confessions to their brethren.

Againe there is this difference in their complaint for their sinne, as well as for their griefe. If a pierced conscience complaine of sinne, it onely complains of such sinnes as puts him to present anguish, as it was with *Indas*, *Mat. 27. 4, 5.* had it beene any more, he would have complained of murder, and despaire of mercy &c. but he rushes upon selfe murder, and despaire. Now had a pierced heart complained, it would not onely have complained of treason; but of the pride of its heart, that would not suffer him to be patient under Gods hand; a pierced heart complains of one sin as well as another, and eschewes one sin as well as another, *Psal. 119. 128. I hate every false way.* He counts all the words of God to be most pure, and what ever crosses the word of God, that he hates.

Finally, they differ in their cures and remedies, a pierced conscience may be cured sundry wayes, by which a pierced heart cannot.

First, a pierced conscience may be cured by *store of worldly businesse and cares, and sensuall lusts,*
the

the Thorny foyle went beyond the stony: the thorny foyle was pierced, *Ier. 4. 3.* A man may be humbled in conscience, so as you would think he made conscience of all his wayes, but in the end the world choakes him, *Luke 8. 14.* But all the blessings of this world cannot choake an honest and a good heart, *Cant. 8. 7.* Though he be compassed about with abundance of honors and pleasures, he can find no comfort in them, till God have healed his heart. *Alas not 28; bnd of humbled*

12. Sometimes prickles of conscience will bee healed by *traff of time.* *A hab* for three yeares durst not undertake any warre, because of the threatning of the Prophet, *1 King. 21. 29.* and in the first warre he made, he dyed, *1 King. 22. 28.* His conscience was now daubed and smothered; traff of time wil sometimes heale such anguishes. So *Saul*, *1 Sam. 14. 17; 18.* and chap. 26. 2, but it is not so with a pierced heart, it never leaves braying after the Lord, *Psal. 42. 1, 2.* and *84. 3.* and *34. 5; 6.* My soule is athirst for God, *He will wait, till his day come, Job 14. 14.* *12; 13; 14; 15; 16; 17; 18; 19; 20; 21; 22; 23; 24; 25; 26; 27; 28; 29; 30; 31; 32; 33; 34; 35; 36; 37; 38; 39; 40; 41; 42; 43; 44; 45; 46; 47; 48; 49; 50; 51; 52; 53; 54; 55; 56; 57; 58; 59; 60; 61; 62; 63; 64; 65; 66; 67; 68; 69; 70; 71; 72; 73; 74; 75; 76; 77; 78; 79; 80; 81; 82; 83; 84; 85; 86; 87; 88; 89; 90; 91; 92; 93; 94; 95; 96; 97; 98; 99; 100; 101; 102; 103; 104; 105; 106; 107; 108; 109; 110; 111; 112; 113; 114; 115; 116; 117; 118; 119; 120; 121; 122; 123; 124; 125; 126; 127; 128; 129; 130; 131; 132; 133; 134; 135; 136; 137; 138; 139; 140; 141; 142; 143; 144; 145; 146; 147; 148; 149; 150; 151; 152; 153; 154; 155; 156; 157; 158; 159; 160; 161; 162; 163; 164; 165; 166; 167; 168; 169; 170; 171; 172; 173; 174; 175; 176; 177; 178; 179; 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980; 981; 982; 983; 984; 985; 986; 987; 988; 989; 990; 991; 992; 993; 994; 995; 996; 997; 998; 999; 1000*

13. Againe, conscience may be healed by the performance of *some duties*; sometimes conscience checks a man for such and such sinnes, and for the neglect of such duties; now it will not let him rest till such sins be laid aside, and such duties performed. *Herod* revered *Iohn*, and heard him gladly, but yet the pierced heart is not satisfied in any duties, though sometimes of humiliation, seek him in every Ordinance, in season and out of season; yet the good soule will still seek

Christ,

Christ, and never leave till she find him, *Cant. 3. 1, 2, 3.* An heart wounded will never be healed, but by the same hand that wounded it; not so a pricked conscience. But when I say a pricked conscience will be healed, I speake not properly, its true; sometimes a man is said to heale a man that kills him out-right, he feels no more paine; so a man while conscience is dead, lyes wounded with the sting of sin, in sense of the displeasure of the most High. Conscience may fall into the hands of such worldly businesse, &c. as may kill a man out-right, and conscience stirs no more; onely a pierced heart is sensible into whose hand soever it falls; it is not healed by anything, but by the blood of the blessed Redeemer, and the life of the Spirit of grace, enabling him in some measure to walke before God in the land of the living.

Of exhortation, to every Christian that knows what it is to be pierced in heart, to pity the estate of such poore soules, as know not in the world what to doe; if you see the bodily heart wounded, and the man swounding and dying, how ready will every one be to run any way to helpe him? when we see his countenance changed, his spirit sinking, and the whole man falling flat downe, everyone would gladly take any course to helpe him; Truly there is not any poore Christian, but when he comes home to God, is in this very case, heart dejected, spirit cast downe, much adoe to cry for mercy, ready to complaine to any. How should this stir us up in such a case, to be helpfull to them to our best endeavours? If we saw our

Use 1.

enemies

Job 19. 21.

enemies Affe falling under his burthen, we ought to help him; *Deut. 22. 4.* and shall wee see our brethren and sisters fall under the burthen, not onely of an accusing conscience, but of a wounded heart? the Lord speaks terror and wrath, and layes the burthen of a mans sinne upon his back; then *Have pity upon me oh my friends, for the hand of God is upon me*; In such a case, the complaine of the soule may be more then ordinary, for his pain is more then ordinary, for he considers the hand of the God of all grace against him. Now alas, where shall I find grace, if the blessing of God bee turned against me? Where should a poore soule looke for blessednesse? so as *Job* had good cause to call for pity; how barbarous is the practise of such, as in stead of helping up such poore Christians, will reproach them and say, See now what you have got by gadding to Sermons, and keeping such company; you should have pitied your selves, Could not you have regarded your owne welfare, and have lived neighbour-like; but you must fall a praying, and a pondering? but see what it comes to now. Oh wretched creatures, if the Devill himselfe were clad in flesh and blood, what more desperate words could hee use then these? Consider you that fearefull place, *Psal. 69. 22. 23. to 26.* It is a fearefull curse the holy Ghost denounceth against such men. *Let their table become a snare, and that which should have bene for their welfare, let it be a trap; Add iniquity to their iniquity, and let not them come in by righteousness.* And wherefore is all this? why, *ver. 28.* They have

have persecuted him whom thou hast smitten ; If God have wounded a poore soule, and thou addest to his griefe, it brings an heavy curse of God, not onely upon thy selfe, but upon all thy goods, lands, and estate, and soule too ; Take heed therefore how you speake to the griefe of such wounded soules. Reade also *Deut. 25. 17, 18, 19, 20. Remember what Amaleck did to thee in the day when thou camest out of Egypt, how he spoyled them that were feeble and weake with thee, therefore blot out his remembrance from under Heaven, Exod. 17. 16.* All things fell out to them in Types ; *Amaleck* was the first that fell upon the people of God, and because he fell upon the feeblest and weakest, therefore the Lord will have warre with him for ever ; Israel his comming out of Egypt, is but a Type of Gods people comming out of sin, and passing through the red sea of Christs blood, and going through the wildernesse of temptations ; and if *Amaleck* was so cursed for hurting the weake amongst them ; If then you see any fall foule upon a weake hearted Christian, while he is yet raw and greene, the Lord will have war with such a man and his posterity, and will cut him quite off.

Of reproofe to such as were never yet pricked in heart or in conscience ; If they that are pricked in conscience fall short of truth of grace, what will their case be that never yet were so much as pricked in conscience ? you have many men so far off from being pricked in either with sense of sin, as that they take pleasure in sin, they spend their dayes

Vse 2.

dayes in pleasure, and never felt prick in either heart or conscience for sin; some say, let us fill our selves with sin, for to morrow shall be as this day, and much more abundant; Come let us eat and drink, for to morrow we shall dye, *Esay 56. ult.* Others there are that are so wholly taken up with the businesse of this life, that they thanke God they never knew what scruple of conscience meant, but they have kept a constant tenor of cheerfulness all their dayes. How lamentable is the case of such men, when as many a poore soule by remorse of conscience hath been knocked off from many sins, and yet fall short of salvation; it may be by the Lawes of the Land, or for sinister respects they refrained a little, or for conscience sake, not many times one of a thousand can say, he hath refused any sin, *2 Thes. 2. 12.* *That they all might bee damned that had pleasure in unrighteousnesse;* It is a sad and a heavy speech, hee saith not, that all unrighteous men shall be damned, for who is he but is unrighteous in some passages; but he that takes pleasure in unrighteousnesse, it is the comfort of his soule, to riot in all manner of excessse, and commits all sin with greedinesse, this is their doome, that all might be damned.

There are another sort here to be reprov'd, that have sometimes beene pricked in conscience, and when they should have come on to timelier healing, have left quite off, and are come to this resolution; They thanke God they are now got out of such heart qualmes, and they will now blesse themselves from such company and occasions,

sions, as might put such trouble of conscience upon them, but will this prove a safe course think you? If you see a woman with child come to her travaile, and her pangs grow strong, if afterwards she leave off, and settle her selfe, you conclude her child is dead, and it will much indanger the mother; so if God have sometimes given us to come to pangs of new birth, and to feele many piercings of conscience, and give great hopes that the Lord Jesus is forming in such a soule, and might it continue, doubtlesse so it would be, if you give over and desire to settle, when it is high time you should be delivered in such a case, not one soule of a thousand ever comes to live in Gods sight. Let therefore no man thinke himselfe in a safe condition, if he have neither come to heart nor conscience piercing.

And yet another sort is reproveable, who have some pricks of conscience, and so continue some pretty time, by some duties of humiliation, and onely rest there, and goe no farther. Conscience stings bitterly, and it must needs fall to such duties, as fasting, and prayer, and this a man is willing to stoop to, and thereupon he continues in such duties, and makes account that will serve the turne to stop the mouth of conscience: and what will this doe? If afterwards a man take as much liberty to sin as ever before, and walke in no more feare of God, and love of the brethren then before; this is the most fearefull delusion the poore soule can be exposed unto, that a man should set up his rest here to stay, and never consider, whether

ther his heart loath sinne more then ever before, and therefore take heed wee rest not in any such works as these.

Vse 3.

To every soule of us that hath found his heart come to a better frame, if ever God hath brought your hearts to any kindly pricking for sin, rest not till you may truly say, there is no Christian man but you count him your brother, rest not till you can looke at all the children of God as thy chiefest brethren and sisters, who have most wounded and pierced thee, let thy heart most esteeme of them, give not over till thou hast struck a Covenant with every soule, that knoweth what it is to be pricked in heart, and be willing to consult with thy brethren about thy spirituall estate; It is true, sometimes a child of God may keepe his conception long very close, the Prodigall had none to consult with, but he said *within himselfe*. You have some Christians, especially such men as have knowledge and parts, have not need to complaine so much, nor to aske such counsell, as those that are ignorant, they know their unworthinesse of any mercy from God, and they go to God, and fill heaven and earth with cryes and groanes; but you rest not till you find God answering you with the testimony of his favour, but if you doe not know what to doe, then rest not till you have got some to advise you. Take up this example from these ignorant people, and the Gaoler, *Acts 16. 19, 20.*

And further come unto God, and Christian friends with a resolution and purpose of heart, that

that whatever God calls you to doe, or suffer for his names sake, you will not faile to doe it, but set your selfe about it.

If you bee come thus far; then it is a word of everlasting consolation to such as can find in this manner their hearts bowed to this gracious frame of spirit; If God hath thus kindly pierced thy heart, it is a good signe that he will finish this worke in thee. You say, But may not a man have his heart pierced, and yet sit loose from his brethren, and sometimes looke at those as his enemies, that are his neereſt friends? and may he not sometimes start back from doing or suffering that which God calls for? is it not possible a man pierced in heart may doe thus? 7/c 4.

Ans. It is, but it is ever true, that those men whose hearts are pierced may be too blame sometimes herein. Such a thing is not impossible, and would it were not over usuall; for many times the issues of corruption are stopped and they cease bleeding, and then it is wonder to see, how they can forget their brethren and sisters, and they are now toyled and tumbled in the world, that they are not able to do and suffer the will of God; and though such may have comfort in their hearts that have beene pierced, yet they ought to keepe the issue of their corruption alwaies open: It is therefore for such to renew the piercing of their hearts, and that by wisely applying every word of God to them. Learn to know your brethren and sisters, and to follow after God in the use of every Ordinance; you shall not finde a

more comfortable evidence of your good estates before God, then when you keepe afresh within you the love of your brethren, and finde your hearts inwardly cleaving to every good duty, and to be ready to doe and suffer any thing for God; keepe this frame in you, and then feare not, you will have comfort in your way in the end.



ACTS 2. 37.

Men and brethren what shall we doe, &c.



E E now come to the third Argument by which this humiliation is described. *When they heard this; that is, When they heard Peter particularly apply the Doctrine he had delivered; Let all the house of Israel know assuredly, &c. Then they were pricked in their hearts.*

Doff. 3. *The pricking of the heart is wrought by hearing the word of God, applied to the convincing of our soules, both of our particular sins, and of the greatnesse and goodnesse of that God, against whom wee have committed them.*

This may be of use to us all; that desire to have our hearts pierced effectually and savingly, When they heard this word of the Gospell that Peter had preached touching Christ, and heard Peter touch their particular sinne against Christ, they so heard the Word, that they were convinced of their

their particular sins against Christ; and they were also convinced of his *greatnesse* and *goodnesse*; God hath made him *Lord*, advanced him to sit at his owne right hand, and so his goodnesse, they have killed and crucified the anointed one of God, this *Iesus* whom you have crucified; God hath made him *Lord* for his *greatnesse*, and *Christ* for his *goodnesse*. And when they heard this, they were pricked in their hearts. So then, there are three things goe to the kindly piercing of a mans heart; First, Hearing the word; Secondly, Conviction of a mans particular finnes; and Thirdly, A sight of the greatnesse and goodnesse of that God whom we have pierced.

First, Hearing the Word; It hath pleased the Lord much to delight in this Ordinance, and to make it onely a principall soveraigne means for the piercing of the hearts of his people; Hence it is, that the Word is called *Goode* and *Nailles*, *Eccles. 12. 21.* God hath set an edge upon the Word, and given it a piercing power; the Word is called a *two-edged sword*, *Heb. 4. 12.* A sharpe and a keene Arrow; God hath given the Word a piercing nature. But how is it, or why doth God make his Word so piercing?

By ordaining the breath of the word, to be the breath of the Spirit, when ever his word is dispensed he will accompany it with the breath of his owne Spirit, which sets an edge upon it, so as they shall sinke deeply; It is the Spirit of God that gives it a point, and this God hath vouchsafed to his whole word, both Law and Gospell,

and therefore the Gospel is called the *ministration of the Spirit*, 2 Cor. 3. 8. and the Law, the *ministration of condemnation*, ver. 9. So that if a man speake Law, he not onely *tels* a man of condemnation; but hee *ministers* it unto him; so as a man sees plainly, he is in no better case, then in an estate of condemnation; and so the ministration of the Gospel by the Spirit of holinesse, assures a man of his righteousness by Jesus Christ, Gal. 3. 5. God hath ordained, that together with the word, the Spirit should be dispensed; whether a man preach Law or Gospel.

And this upon a threefold ground.

First, By this meanes God doth most suitably answer the creation of the World, in the new creation of decayed corrupt nature; *By the word of the Lord were the heavens made*, Psal. 33. 8. What will the speaking of a word make a World? No; A vanishing word will not; but if God put in the breath and worke of his Spirit, then the world is made, Gen. 1. 1, 2, 3. and God hath ordained, that when he would come to repaire decayed nature, by the same meanes by which he made the world, by the same will he repaire it, and therefore in his name must the word bee spoken; and by the breath of the Lord, a Congregation is gathered together, & Christians established in grace, and all the host of them; & now all things are become new, *If any man be in Christ, he is a new creature*. How comes it to passe, that the word lights on me, first to wound me, and then to bind me up? Why, the Lord hath created the fruits of the lips to bring

bring it to passe; Here was a small worke, the breath of a Fisherman to convert three thousand soules, a thing unlikely by the power of nature; but if God see in with him, then there is a creating worke of God, and now such soules cannot rest, till they find rest and peace in God.

Secondly, God by this meanes doth convey an Antidote or preservative into the hearts of men, by the same meanes which Satan at the first did infuse his venome into our first Parents; Did not he seduce them by the hearing of the care, the breath of the Serpent poysoning their hearts, with unbeliefe? God therefore that sent Christ to dissolve the cursed works of Satan, untwists this worke againe by a savoury and wholesome worke of his Spirit, by conveying it into our minds, and judgements, and consciences, and so dissolve the cursed worke of Satan.

Thirdly, God therefore doth it, that he might confound all the wisdom of the Orators, and Philosophers, and wise men of the world, 1 Cor. 1. 21. *It pleased God by the foolishnesse of Preaching to save them that beleeve*; all the learned Philosophers could never convince a man of a sin, they could sometimes perswade men by morall perswasions, but they could never pierce their hearts, nor teach them the knowledge of Christ; God hath made them all fooles in that behalfe, that so the faith of Gods people might not stand in the wisdom of men, but in the power of Gods grace.

Rom. 10. 14. 17.

But have not men sometimes beene pierced by

the workes of God : what say you to *Iosephs* brethren : *Gen.* 41. 21. and so the Jaylor, *Acts* 16. 26. to 29.

Answer. The works of God doe sometimes work especially to the piercing of the conscience, but not so usually to the pricking of the heart; but if they doe, yet they doe it as *sanctions of the word*, as they are *confirmations* and *foods of the word*, they may drive in some word wee have heard closer and neerer to the heart: *Iosephs* brethren could not be ignorant of their sin against the life and liberty of their brother; now they comming into a distresse, it sets on what they knew before. So it is likely the Jaylor had heard *Paul* speak something, else how came he so readily to aske the way to salvation? Sometimes indeed where ordinary meanes faile, God his Spirit can do it alone, without the breath of the word, but this is the ordinary way.

But secondly, There was more then hearing the word; the word was applyed to the conviction of their particular sinne, by which meanes their hearts came to be prickt: it is the nature of the word applyed to convince a sinner, that thou art the man; so these hearers, they knew assuredly, that they were guilty of that sinne. 2 *Sam.* 12. 7, 13. *Samuel* would convince them of that very sin above the rest, of chusing them a King, 1 *Sam.* 13. and thereupon they confessed it. So *Judges* 2. 2, 4. when they saw they had gone against Gods charge, in that particular sin, that wounded them to the heart. So when our Saviour would take off the

the Woman of Samaria from scoffing, he convinced her of her particular sins; *John 4. 14, 15, 16.* this made her to say, *Sir, I perceive thou art a Prophet;* and then questions with him about Religion; had shee beene pricke in conscience onely, she would have quarrelled with him, what had he to doe with who kept her company, but a pierced heart is of another temper.

The reason of this is taken from the confusion of heart and face which is wrought in a soule by convincing it of its particular sinne, as to expresse it thus, *Iosephs Butler charged Judah* and his brethren, that they had done ill to take away his Masters cup; why, say they, with whom soever it is found, let him die the death; *Gen. 44. 6, 12, 16.* now when he searched and found the Cup in *Benjamin*s sack, then say they, *What shall we speake unto my Lord? God hath found out the iniquity of thy servants, behold we are thy Lords bondmen; here is the Cup found amongst them; Benjamin* he is guilty; and now they know not what to doe or say: Just thus hath God put us to the stand, and finds the Cup in our sacks mouths; this or that very wickednesse is found in the mouth of my sack; in my soule, and in my hand; then we are set to the wall, and our hearts bleed within us: What shall we now say to the Lord, or how shall we excuse our selves: now wee see wee are sons of wrath, children of death: *As a thiefe is ashamed when he is found, so is the house of Israel,* being found pilfering the glory of God, and giving it to the Syrians, and Egyptians; *Ier. 2. 26.* This prepared the woman that was

taken in Adultery, to receive a word of comfort, *Iohn 8. 4.* Hee seeing her face and heart so ashamed of the businesse, had no heart to speake an ill word to her; now he was not wont to dunt up any in sin, but it is to shew you, that particular application puts a mans hand in his bosome, and takes him just in the very act of some sin, this puts such confusion of heart and face upon him, as that it makes him very fit for a word of comfort.

3. All this will not yet worke, unless it be applied to a mans particular sin, as against that great and good God, against whom they are wrought. The Lord hath made him whom you have crucified, a Lord for greatnesse, a Christ for goodnesse. Now that the knowledge of sin against the greatnesse of the Lord, doth so pierce the heart, it is evident by the paines that God takes to pull downe the heart of *Iob*, when he would have him to renew his repentance, *chap. 38. 39. 40. 41.* and convinces him, that hee hath bene quarrelling against God, and God followes that argument, to shew the glory of his mighty works, and that wrought upon him, for saith he, *Behold I am vile, once have I spoken, yet twice, but I will proceed no further.* *chap. 41. 1. 2. 3. 4.* and *chap. 41. 6.* When he remembers the word of God to him, and God had convinced him of his glorious Majesty; now saith he, I repent and abhor my selfe, and when God would pierce *Sauls* heart, how doth he it? *Acts 9. 1.* Why persecutest thou me? He shewes him his glorious Majesty, and then all astonished,

he fell downe and said, Lord, what wilt thou have me doe?

And as thus his greatnesse, so his goodnesse is of mighty power to convince: I delivered thee, sayes God to David, out of the hands of Saul; and gave thee a Kingdome; and if that had beene too little, I would have given thee more; and why hast thou then despised the commandments of the Lord? 2 Sam. 12. 7, 8, 9. This so wonderfully wrought upon him, that thereupon he penned the 51. Psalme. So Deut. 32. 6. Doe you that requite the Lord, O ye foolish people and unwise; Is not he the God that hath nourished and brought thee up? It pierces the heart to consider that we have sinned against so good a God.

Why his greatnesse?

There is a double worke in this. First, terrifying the conscience, and shewing us the fearefull danger of sin. Secondly, it discovers to us our owne vilenesse. So was it with Joseph his brethren, when they saw him whom they had sold for a slave, was now advanced to this greatnesse, they could not answer a word; they were terrified at his presence; and that made Saul to tremble, Acts 9. 3, 4, 5, 6. So he was struck in the like sort. But secondly, it works in a man sense of his owne vilenesse, I abhorre my selfe in dust and ashes, Job 41. 2. and 42. 6. The greatnesse of Gods glorious Majesty doth so affect us, that wee are sensible of our own vilenesse; that we should offer to exalt our selves against the most High, this will so confound a man with sense of his owne vilenesse,

nesse, that his heart is much pricked within him.

Secondly, So Gods goodnesse.

Reas. 1. Because it shewes us the desperatenesse of our danger; to sinne against a *great* God, is great *danger*, but yet there may be a remedy, but to sinne against a *good* God, that makes our case *desperate*, as thus, When a mans heart is convinced that he hath sinned against a good God, he sees he is now separated by his sinne, from the goodnesse of that God in whom all his helpe lay. *Esa. 59. 2.* and *Ier. 5. 24. 25.* If a man sinne against God his preserver, who shall then preserve him? if hee sinne against the God of grace and peace, where shall he find grace? *2 King. 9. 22.* Thou hast sinned against the God of grace, and what hast thou now to doe with grace?

2. It convinceth us of the more vilenesse of our sins, to consider that we have sinned against a good God. These things chiefly make sinne vile, The *folly*, the *unkindnesse*, and the *dishonesty* of sinne.

First, *Folly* will shame a man much, *2 Sam. 24. 10. Deut. 32. 6.* Now when a man sees he hath sinned against a good God, he sees himselfe a notorious foole, foolish creature, thus to sin against a good God.

Secondly, The *unkindnesse*, the ingratitude, and the unmannerlinesse of a sinne, it makes a man to blush, and to be inwardly confounded, *Ezra 9. 6, 9, 10.* Have not we cause for ever to be confounded, and hast not thou cause to be angry with us, till there be no remedy? *ver. 13, 14.*

Thirdly,

Thirdly, The dishonesty of a sinne, shames us much, *Ier. 2. 26.* Two things are dishonest, theft, and whoredome; now both these we have committed against a good God, *Ier. 3. 20. to 25.* These doe all pierce the heart.

First, it shews how farre off they are from salvation, and their desperate condition, that despise to heare the word of God, and seeke not to him that they might be saved. Thou dost not love to heare the word, then thou lovest not to have thy heart pierced; *Salvation is farre from the wicked, because they seeke not thy Law, Psal. 119. 155.* They love to be farre from the word of salvation, and then salvation is far from them; *The word is the power of God to salvation, Rom. 1. 16.* And he that turnes away his eares from hearing the Law, even his prayer shall be abominable, *Prov. 28. 9.*

Vse 1.

Suppose we live under the word and heare it; then we must desire that the word may be applied particularly, and personally, against our particular and personall corruptions; *Psal. 141. 5.* Let a righteous man apply the word particularly unto me, and pierce my heart, it will not kill my soule, nor hurt my body, but will heale both soule and body, to immortality and glory; Many men could willingly heare a Minister flourish out a Sermon, but they care not for the word to come neare them; but consider, you cannot more manifest to God and your brethreen, that your hearts are naught, then when you will not be convinced of your particular sins. The sword of God, take it as it lyes in the word, and it is like a sword in the

Vse 2.

the

the scabberd, and the exposition is but the branding of it; but when application is made, that thou art the man that hast done this, not to endure this, is an argument of a carnall heart, though sometimes even Gods owne people, doe not love to be particularized; when you are in this temper, you are sinking downe to hardnesse of heart, it was *Asa* his case, *2 Chron.* 16. 9, 10. an evident forerunner of hardnesse of heart and unbelief: it is a wonder to see the loose corruption of our hearts, yea saith one, Such an one was met with to day; we can tell where the word hits another, but take nothing to our owne particulars; but if another man was hit in his right veine, and thou escape, what comfort can that be to thy soule? his corruptions by that meanes issue out, and they are healed, and thou camest as deadly sick as he, and thou not once looked at; and wilt thou gratifie thy selfe in this, that God should think good not to speake one word to thee? Wee all come to the word, as to heare the Testament of our heavenly Father; now if a man read his Fathers Will, and find so much given to such an one, and so much to another, and to them particularly by name, and he not so much as named; would any man gratifie himselfe in the forgetfulnesse of his Father, and would not rather be sorry? Now this is one part of Gods people their inheritance, that in the Law and Gospel, God should tell us as it were by name, Thou art the man or woman; then say, we have cause to blesse God that he should care for such a soule as mine is, and name me in his Testament.

ment. If a man be invited to anothers Table, but the dish I only want, is carved all away from me, would I not be troubled at it? and so, suppose you sit here in the Church, & heare such and such doctrines, carved out to such and such Christians, would not you say, when will something reach me, and fit my purpose? you should desire, oh that God would convince me of something, wherein I have sinned against his greatnesse, and his goodnesse, and be so far from taking it in ill part, as to blesse God for it; if it be threatning, say, Good is the word of the Lord; say it is a good commandement that strikes downe my lust, a good promise, that binds up my soule in life and peace.

To help us all, if the Minister should forget to be helpfull to us, and not light on us, wisely to apply the word to our owne hearts, every threatning, commandement, and promise, according to our severall conditions, help the Minister to hold the plough, acquaint him with our need, and if not, be sure to *mixe the word with faith, Heb. 4. 2.* Consider of all the sinnes you have committed, you must not beare off the weapon, as the manner of some is, or looke at him that strikes as our enemy, but lay we downe all quarrelling contestation against the word, and stand not fencing against God, but keepe it close to your hearts, till your liveliest corruptions be issued out.

If after application you still finde your hearts stubborne, then lay them close to the word, and call to mind the sins you have committed against the

Vse 3.

Vse 4.

the great God of Heaven and earth, *Esay 37. 28.*
 Sleight it not off with saying, God dwels in hea-
 ven, and regards not such small matters: Thy
 chiefest sins thou sayest are but thoughts, let me
 tell thee, they are in some sort worse then actions,
 A man commits whoredome it may be but once,
 but thou in thy thoughts mayest daily, with all
 the beauties in the Towne. Thus labour to bring
 your hearts to godly sorrow, that they may be
 bruised to dust before God.



ACTS 2. 37.

Now when they heard this, &c.



EE come now to speake of the sub-
 jects of this humiliation: Who were
 these? They that thus hearing the
 word, were thus wrought on, and
 thus wounded by it, that you may
 know who they were, looke back into the 12. and
 13. verses: some of them were amazed at the
 Apostles prophesying with new Tongues; they
 were ignorant, for ignorance is the cause of a-
 mazement and admiration; they were never be-
 fore acquainted with any way to eternall life, yea,
 these were also mockers, and now to convince
 these men, the Apostle takes all this paines in this
 Sermon.

Doctrin.

The ignorance and scornfulnesse of carnall hearts

doib

doth not, nay, cannot hinder the Lord, from piercing or pricking of them.

What was in these mens hearts before? Ignorance, they were masked at spirituall doctrine, yea mocked and scorned the Apostles; so little did they discern the power of the Spirit, as that they thought it was no more then the spirit of Wine, and yet this doth not hinder the Lord from piercing of them. For opening of this Point, take notice of three things.

First, the danger of such a frame of spirit, for ignorance is such a frame of heart, as is not onely dangerous, but in any mans view and reason, desperate. *Esay 27.11. It is a people of no understanding; therefore he that made them, will have no mercy on them;* What shall I say in this case, when God that formed them will shew them no favour? I had almost said, now the Lord be mercifull to them; but then I had spoken contrary to the word: though ignorant men thinke, God that made them, will save them; yet he himselfe saith, he will not have mercy on them, how then shall any man pray for mercy to them? should we so pray, we should thwart the words of Scripture; So that, if when these ignorant persons stood amazed at this strange doctrine, should he have looked downe upon them, and said, because they are a people of no understanding, therefore I will shew them no mercy; Where then had all these poore creatures beene? So *Hosea 4.1. The Lord hath a controversie with you, because there is no knowledge of God in the Land: and ver. 6. My people are*

are destroyed for lacke of knowledge. Reade also *Ephes. 4. 18.* *Alienated from the life of God, through the ignorance that is in them;* a most fearfull description of ignorant minded men; their understandings are darkened, and what followes upon that: they are disfranchised from the life of God, through the ignorance that is in them. *Psal. 95. 10, 11, 12.* *Because they have not knowne my wayes, therefore have I sworne in my wrath they should not enter into my rest;* a fearfull word indeed. God hath sworne it, and there is no revoking the oath of God; he never sweares upon condition; hee may ordaine a Priesthood of *Aaron*, by a word of promise; but if they reject the Covenant, he can tell how to turne the house of *Aaron* out of doores: but if he sweare he hath ordained Christ a Priest for ever, then his Priesthood shall never be shaken; had God onely threatned ignorant people from entring into his rest, they might have hoped upon repentance; had he sworne, within forty dayes, and Ninive shall be destroyed, then a stone had not beene left upon a stone, within forty dayes; but he onely threatned it, and threatnings are many times understood with condition, but in this case, God hath sworne, and that in his deepe displeasure, (and will not repent, *Psal. 110. 3, 4.*) and then this case must needs be very dangerous: and though sometimes you have ignorant men, whom you take to be just wel-meaning men, with whom you might trust untold gold, and they are forward, according to their knowledge, yet notwithstanding, if they be ignorant, for

for all this, the wrath of God may lie upon them to the utmost. Compare *Rom. 10. 11, 12* who desires their salvation, for they have a zeale of God, though not according to knowledge; but yet see what he saith of these men, *1 Thess. 2. 16* *They killed the Lord Iesus, their owne Prophet, and persecuted us, therefore be woe to them in whom is come upon them to the uttermost.* Now I thought these men had zeale; yet because their zeale was not guided by saving knowledge, the wrath of God was come upon them to the uttermost; and if God have sworn they shall never enter into his rest, then judge you what a dangerous case these hearers were in, yet notwithstanding even these hearers are they, of whom it is here said, *They were pricked in their hearts.* Now see something of the danger of scorning; *Prov. 3. 34.* God gives scorn to scorner; but he gives grace to the humble. Now what is it to scorn? Scorning is the sporting of a mans selfe, with another mans contempt and disgrace; it is not meeely speaking dispightfully, but it is such an injury, as makes it selfe sport with the disgrace and misery of another: So the children scorned the Prophet; for in their eyes his baldnesse was a blemish; *2 Kings 2. 23* *and*, and he cursed them in the name of the Lord, and forty two of them were destroyed presently: see the sin and the punishment therein together. But now when God saith he scornes the scorner, that he should comfort himselfe in putting disgrace and contempt upon the creature, that is a most fearfull condition: *He that*

sits in heaven will laugh them to scorne, he will have them in derision, Psal. 2. 3, 4. He will mock when their calamity comes upon them of a sudden like a whirlwinds, Prov. 1. 26. He will take pleasure in their confusion, as they have made themselves pastime with his Ordinances and servants, he will put contempt upon such persons, Prov. 9. 12. & Prov. 14. 6. If a scorner would learn to be a wiser man, he shall not be able; and therefore in such a case, God is wont to forbid his servants to have any thing to doe with such men: *He that rebukes a scorner, gets himselfe a blot, Prov. 9. 7, 8.* As if God would not pity his own servants, as if they should cast pearles before such scornfull spirits, and get blots to themselves for their labour. They despise and reject me, and think you to doe any good of them by rebuking them: and if God exclude such men, and would not have so much as a wholesome word tendered to them, then let you them alone, God will take a time to scorne with them. Now if Gods people have no warrant to dispense a word of counsell to them, their condition must needs be dangerous; See the reason of their danger:

First, ignorance shewes you the blindness of their mindes; A man is not more capable of understanding heavenly things, when his minde is blinde, then a blinde man is to judge of colours. And for a scornfull hearer, he is hardened in heart unto proud rebellion against God; such as expresseth it selfe in scorning of every word and Ordinance of God. But yet notwithstanding in the

second

second place, (and you may stand and wonder at it) these ignorant scornfull hearers, even these are prickt in their hearts: God sometimes effectually blesses a call to such, and he will have wisdom to cry unto them; saying, *Even yee simple ones and scornets, turne you at my reproofe, and I will pour out my Spirit upon you, Prov. 1. 22, 23.* Would you ever think it possible, that when God had sworne that such men should never enter into his rest, that now he should send *Solomon* to cry unto them to turn unto him; yet see here this word made good, and so *Prov. 8. 5. Ye simple, be of an understanding heart.* The Lord *Iesus* there uses a creating word, *be of an understanding heart.* So *Acts 16. 18.* I have sent thee to be a Minister to the Gentiles, *to turn them from darknesse to light.* For a man to be in the dark, and to have no eyes, is a double misery; yet so is it with any man in the estate of nature. Yet I send thee to give such men light, and to turne them from the power of *Satan* to God. And scornets are expressely called, *Esay 38. 14. 19.* Heare you this ye scornfull men; Will God ever call such men, as can tell how to make a scorn and jest of the Devill and hell? He makes use of this, *ver. 22. Now therefore be ye no more mockers, lest your hands be made strong.* Thus he gives them counsell. And in expresse termes read two examples of mockers, partly that in the Text, and *Acts 3. 19.* and the very same men when they heard this, were converted, *Acts 4. 4.* And *Paul* expresseth thus much of him selfe, *1 Tim. 1. 17.* I was *indeed* a scornfull oppressor, one that put feath

and scorn, together upon the people of God, yet I was received to mercy.

How then will this hang together? God sweares he will never shew mercy to such an ignorant scornfull People; and yet that now he should come and beseech them to be reconciled to him?

Answer. For clearing this you are to understand, there is a double kinde of ignorance, and a double kinde of scorning. Some distinguish only between simple, and affected ignorance; but I conceive it is not all affected ignorance that God protests against, for *Prov. 1. 22.* they loved simplicity, and yet God calls upon them to return unto him, & therefore against such he swears not, but in case they be both simple, and love their ignorance, and yet have means of grace & knowledge offered unto them, & such as are sufficient to convince and perswade them, and yet they will not be convinced & perswaded, but remain obstinate after God hath taken long pains with them, and will not heare, as they *Acts 28. 27.* When it comes to such a *forward obstinate ignorance*, when God hath wrestled with them forty yeares, *Psal. 95. 10, 11.* and they yet stubborn, then let them alone, *for he thus made them, will not save them.*

And so there is also a double kind of scorning. The one is a scorning through ignorance. Many a man scorns God and his Word, as *Paul* scorned the people of God, he scorned he knew not what. Now in such a case, there is a possibility a man should be healed, and such you may admonish, but if after the receiving the knowledge of their sin, a

man doe willingly scorne the waies of grace, there remains no more sacrifice for that mans sin, Heb. 10. 26, 27. When a man knowes this is the way of grace, and these be the servants of Christ, and yet scorne them, then you may not say, Father forgive them, for they know not what they doe: These men in the text, they scorned they knew not whom; but being convinced, they scorne no more; but now, Men and brethren, &c.

Taken from the prayer of Christ, *Luke 23. 34.* though they mock, and scoffe, and spit upon him, though they made themselves merry with pouring contempt upon him, the Holy One of God, yet saith he, *Father forgive them, they know not what they doe*; here were many of the common people, (as generally there is at executions) and they put all despiht upon him that could be, yet for them he prayed, and he saith, Father, I know thou hearest mee alwaies, *John 11. 42.* and this prayer will alwaies take place in the like subjects.

Reas. 1.

Taken from the end of his death, His blood was shed, to make atonement, for the *ignorance and error of the people*, Heb. 9. 7. There was sacrifices in the Law, for the errors of ignorance, which is effectuell to heale the people of such sinnes.

Reas. 2.

Hence it comes to passe, because the word of God is mighty, not onely to give light to the simple, but makes the thing we should see, cleare and evident, *Psal. 119. 130.* and this springs from the former reasons; There is that in the word, which will soften the most hard and scornfull

Reas. 3.

heart, *Ier. 23. 28. 29.* and so to subdue scornfull high thoughts, great and disdainfull high thoughts, *2 Cor. 10. 4. 5.* His word is like to an Iron Mace, to crush them in pieces that stand against it.

Vse 1. To reprove the Papists of their merit *ex congruo*; They say when men are converted, they are prepared for it, by some good fore-going works, some merit of congruity, for which God shews them mercy: But what preparation is there in a blinde man to see, or in an ignorant man to understand? here are men as much unprepared for mercy, as ever you knew any, scorned Christ, made themselves merry to poure contempt upon the Apostles gifts, yet came to have pricked hearts: What preparation was there in *Paul* when he went to *Damascus* to do mischief? The people of God can tell, when God first looked into their hearts, they were most drowfie at such a Sermon, and their hearts more wandring that day then ordinary, and so unfit for mercy in themselves.

Vse 2. To teach all ignorant scornfull persons to take heed, how you take pleasure in so doing, for the best that can come of it, is to have your soules prickt to the heart for it; but you that have lived long under meanes of grace, consider what you doe, it is a most fearfull thing to live in an estate of ignorance so many yeares together. I tell you as long as you live in ignorance, and can make jests of Religion, you cannot say, but for ought you know, God will shew you no mercy, for all this while

while you are without understanding, and God saith, his people are destroyed for want of knowledge, and if that be your portion, are you not in a poore case? you are outlawed from the life of God. Tell not God, that you are not book learned, if you live under meanes of grace; Gods word gives knowledge, and you have understood the meaning of a good bargain, and of an almes, and yet if a man tell you what an estate you are born in, and likely to die in, you will not understand it; you know how the Lord sware against the people of Israel, after forty yeares provocation; It is true, God hath limited himselfe to forty years, he can stay till 60. or 80. years, yet it is much for God to stay 40. yeares. Flatter not your selves in your ignorance, lest the wrath of God come upon you to the uttermost, it is no dallying with ignorance, no nor with scornfulnesse. Though we can tell how to jibe at the duties of the profession of Religion, yet take heed of it: if a man can make himselfe pastime with the honour of God, and the duties of his worship, it will be heavy in the end. The honour of a man is more to him then his goods or life, it is more dishonour to God to vilifie his name, then (if it were possible) to take away his life; therefore scorn not: if God begin once to scorne you, he can tell how to laugh at your destruction; It is not therefore for you to dally with such things, and if any of you have been bold this way, doe so no more.

To all simple, ignorant, and scornfull mockers, *Vse 3.*
if you have not growne forward therein, if so;

then I would get my self a blot; but I hope if any of you have scorned wife, or children, or brethren, I willingly hope, it was but of Ignorance, or else I should think my labour lost, and they that are filthy should be filthy still, and the scornfull perish in his scornfulnesse.

This is therefore to exhort and charge you, that since God may, and doth sometimes, shew mercy to ignorant scornfull creatures, now to lay aside your scorning; How long will you scorers delight in scorning, and make it your glory that you can put flouts upon Religion? hath not God staied for some of you forty or fifty yeares, and will you stay till he swear in his wrath, you shall never enter into his rest? since there may be a possibility of pardon, now yeeld up your hearts to God. Say to your selves, because I am one of no understanding, therefore the Lord will have no mercy on me; Now Lord, what a poore condition am I then now in? have I scorned others, and doth God say, he will scorn scorers? have I lived here in a congregation where I have been followed with meanes of grace almost these eighty yeares, and knowes not to this day in what estate my poore soul stands before God? Now take it to heart, and see how you will answer this to God, never rest and sleep in such a condition, lest in the end you be past remedy. You say, suppose we would now turne to God, what would you have us doe?

Solomon gives this counsell, *Prov. 2. 1. to 7.* First hearken to the word of God, *ver. 1.* and your
soules

soules shall live, *Esay* 55. 2, 3. Our Saviours hearers fastened their eyes upon him, *Luke* 4. 20. but wonder to see how instead of fastening our eyes upon the Preacher, we can looke every way, as if we came to a Faire or a Market, and mind any thing rather then the word.

Secondly, Apply the word unto your hearts, suffer not your heart to say, such an one was let blood in the right veine to day, but lay your own estate to the word.

Thirdly, Cry after wisdom, *ver.* 3. that is, pray heartily to God, mourne before him, that thou shouldst be such an ignorant scornful wretch all this while; that thou shouldst live so long, and have so little grace, and all for want of asking; The blind man cryed after our Saviour, *Mar.* 10. 51. and though the people rebuked him, yet he cryed till he received sight; what though others rebuke you and say, You have knowledg enough, will you be a foole now? but alas, thou art a poore ignorant creature, cry hard that you may receive sight.

Fourthly, Seeke after knowledge as for hidden treasure, *ver.* 4, 5. make account you doe not seeke for trifles when you seeke for knowledge, but looke at the knowledge of God and his grace as precious things, and reverence the Ordinances. It is irreverence, especially for yong men, to sit with their hats on, when the word is read in the Congregation, *Levit.* 26. 2. and *Psal.* 93. *sl.* And though the Sanctuary and our Churches doe differ, yet when the people are there assembled,

bled, then God is greatly to bee revered,
Psal. 89.7. Come therefore reverently, and seeke
 for knowledge, as for hidden treasure, seeke it in
 the fellowship of Gods servants, *Prov.* 13. 20. and
 see the works of God, *Psal.* 107. *ult.* Scoffe no
 more against the *Holy one of Israel*, *Esay* 37.23.
Stand in awe and sin not, *Psal.* 4.4.

Vse 4.

Of eternall thankfulnessse, to them that are now
 called to Gods wayes, who have beene ignorant
 and scornfull; let such learne to blesse the name
 of his grace, and patience towards all them yet
 uncalled, and blesse his name that hath found out
 a way to heale, and save, and shew mercy to
 them.



ACTS 2.27.

Now when they heard this, &c.

WEE now come to the last Doctrine,
 which ariseth by comparing this
 verse with verse 23. and repeated
 againe in the verse before the text; shewing, that
 however *Peter* had told them, that what was
 done against Christ, was done by the foreknow-
 ledge and determinate counsell of God; yet that
 doth neither extenuate their sin nor their sorrow,
 but rather aggravate both; This was a principall
 passage in this Sermon, and may not be left out;
 this reflected upon their hearts, to the aggravati-
 on,

on, both of their sin and sorrow; whence observe this note.

That the determinate counsell, providence, and Doct. ult. foreknowledge of God in giving us up unto sinne; doth neither extenuate the hainousnesse of sinne, nor lessen the godly sorrow of an honest heart, for the committing of it.

It is a truth most evidently springing from this verse, compared with the 23. *Him being delivered by the determinate counsell and foreknowledge of God, you have taken, and by wicked hands crucified and staine:* Whereby he would have them understand, that the counsell and foreknowledge of God did not excuse them from sin in this kind; God by his determinate counsell, and just, and wise hand delivered him; but you tooke him with wicked hands; and now when they heard that God had such an hand in it, it did not extenuate their sin, nor their sorrow, but this wounded them to the very heart, that they so wickedly had crucified him; they take not advantage to excuse themselves by *Peters* words, as to say, God had purposed Christ should dye, and in his providence hee let all things concur to the putting him to death, by delivering him into the hands of secular power, God had ordered every thing that was done, and we can doe neither more nor lesse then serve his providence, therefore what need we be so troubled about it? No, they doe not thus; But they saw they had tooke him by wicked hands and staine him, and this pierced them to the heart; and this very point is held out unto us, *Acts 4.*

25, to 28. Gods wise purpose inwardly, and strong hand outwardly, had determined this should be done, that the Rulers tooke counsell to doe against Christ, yet compare it with *Psal.* 2. 2, 3, 4. from whence it is fetched, and see what the Lord saith, *The Lord shall have them in derision*, and that is a most fearefull judgement. So that God is the more provoked against the sonnes of men, when they rise up against him, though they doe no more then he before had determined to be done; See this from some other Scriptures, *Iohn* 19. 11. As our Saviours words to *Pilate*, *Thou couldest have no power over me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sinne*: though neither *Judas* could betray him; nor the high Priest deliver him, nor *Pilate* condemne him, except they had power given them from above; yet this excuseth none of them, but they therefore have the greater sinne, in abusing their authority and opportunity; for a man to take an advantage by Gods providence, this aggravates his sinne. It is a notable Scripture, *Ioh.* 12. 39, 40. *They could not beleewe, because he had blinded their eyes, and hardened their hearts, that they should not see with their eyes, &c.* Why, but may not this excuse them? No; *Now have they no cloake for their sin*, *Iohn* 15. 22. A heavy judgement of God now then lyes upon them. It is a grievous reproofe the Prophet takes up against the Chaldeans, *Esay* 47. 6, to 10: These two shall come upon thee in one day, losse of children and widowhood, &c. and yet compare that

that with *Ier. 25. 9.* The Chaldeans did no more then the Lord said they should doe; *You shall have no pity, no mercy upon them;* So that what the King of Babel did against the people, it was but as a staffe in Gods hand; yet *thou hast layed an heauy yoke upon them, and hast not spared neither young nor old.* This God complains of bitterly, as an horrible cruelty, and will take vengeance upon them in like measure, *Psal. 137. 2. last.* So that this no whit the more extenuates mens sins, though they doe no more but execute Gods counsell, yet they are still said to doe it *with wicked hands.* And so also doth it neither extenuate the godly sorrow of an honest heart for these finnes. These honest hearted hearers have not their sorrow lessened, because they have done no more, but what Gods hand did; yet this pierced their hearts, that they by wicked hands had taken him out of Gods just and wise hand, and had crucified him. So *Peter* works upon the same occasion, *Acts 3. 17, 18, 19.* *What thing God before had shewed, he hath fulfilled, &c.* And what use doth he make of that? Doth he say it was Gods will it should be so? & therefore you need not trouble your selves about it; no, *But repent ye therefore;* because ye have so fulfilled, what was fore-prophecied, *repent ye,* that is no ground for you to please your selves in, this practise, but repent ye therefore. In such cases as these, you shall heare the servants of God expresse themselves in much brokennesse of heart, *Isay 63. 17, 18.* They doe not please themselves in ering from Gods wayes, because
 God

God hath hardened their hearts, no, but are therefore the more humble and ashamed of it, that they should provoke God so farre: Mistake me not, I speak not now of controversall points, but it is a Doctrine with one consent universally allowed by Divines both Protestant and Papist.

For further clearing the point, take these Reasons.

Reas. 1.

Taken from the just desert of wicked men, and godly men to be thus dealt withall, when God gives us up so far to fulfill any of his counsels by our sins; observe it duly. There is a five-fold distemper ordinarily in the sons of men, and I remember no more, which occasioneth God to deliver them up to become the Instruments of evil in his hands; and that is unthankfulness, unfruitfulness, hypocrisie, security, and pride.

You have the two first at large expressed in *Rom. 1. 21. to 26.* when they knew God, speaking of the Gentiles before Christ, they did not glorifie him as God, neither were thankfull, &c. Therefore God gave them up to vile affections; because they did not walk answerably to that light they had, but turned the glory of God into the similitude of a beast that eateth hay, therefore God gave them up to beastly lusts; such as were against nature, things not meet to be named in such assemblies, yea even to a reprobate minde, to a minde that could not discern of palpable and grosse wickedness: Thus because they were unthankfull and unfruitfull, God in just judgement gave them up to such wickedness. So *Psal. 81. 13. 17.* They

would

would have none of me, so I gave them up to their own
 hearts lusts. See 2 Thess. 1. 10, 11, 12. Because they
 received not the love of the truth, that they might be
 saved, God gave them up to strong delusions. When
 God sets men wayes of righteousness, and gives
 them the light of his Ordinances, and men love
 darkness, then God gives them up to strong delu-
 sions; that they might believe lies.

In the third place, for hypocrisie, Such as turne
 aside crooked wayes, the Lord shall lead them forth,
 with workers of iniquitie. Psalm 25. 5. When a man
 hath an hypocriticall spirit, and looks not straight
 forward at the glory of God, but hath by wayes
 of his owne, the Lord will take such as it were by
 the hand, and lead them forth to work inquiry, to
 wit, they shall have a faire doore of providence
 and opportunity set open unto them, and what
 courses they have a minde to take, they shall have
 opportunity to embrace them.

And fortsecurity and pride, which are the two
 last, see it in Peter, and in the rest of the Disciples;
 Now exprest his pride; when he said, Though all
 men deny thee, yet will not I; and so they were
 all secure and sleepey, when they should have pray-
 ed, Luke 22. 33, 34, 40, 41. but then were they gi-
 ven up to the most fearfull evils. Thus God left
 Hezekiah, 2 Chron. 32. 25, 31. This then is one
 reason why the counsell and fore-knowledge of
 God concerning our sins, doth not extenuate our
 sin, nor ought to extenuate our sorrow. God ne-
 ver gives us up to such sins; but in such cases as
 you have heard. And is not there then just cause,
 that

that men should be the more humble, that there is no way for God to doe me good, but by suffering me to fall into such evils, that I may see the fearfull estate I am in.

Reas. 2.

Taken from the holy purity of God, even when he leaves men to most desperate courses, even when he is most holy and pure. It is plainly described in the vision which the holy Angels declared to the Prophet *Esaie*, 6.3. What makes them to cry out, *Holy, holy, holy, &c.* Why, the Prophet was now to be sent about this very business we have now in hand, he was to goe to the people, *sway, to, & to make their hearts fat, and their eyes heavy, lest they should be converted.* God is proclaimed to be most holy, when men are most wicked, for God doth not by any Almighty power make the hearts of men hard, nor doth he incline them to sin, he tempts no man to evil, nor puts any habits of wickednesse into any mans heart. *Psal. 121. last. Psal. 54.* But this he doth. First, he leaves men to themselves, he gives them up to the hardnesse of their hearts, and that is a just hand of God upon them.

Secondly, he leaves them to Satan, *1 King. 22. 21, 22.* because *Dauid* would not love *Eliah* nor *Micahiah*, therefore God justly gave them up to a lying fancy.

Thirdly, sometimes God so farre leaves men to themselves, as onely to propound to them good objects, yet such as he knowes they will make an ill use of, as sometimes his patience and long suffering, *Rom. 2. 4, 5. Eccles. 8. 11. Pharaoh* when he

saw

saw that he had rest, he hardned his heart, *Exod.* 8.19. Thus God can tell how most holily, though most fearfully, to execute the good pleasure of his will in the sins of men.

Taken from the liberty which is left unto the hearts and wils of men to doe what they doe with pleasure and delight, committing sin with much greedinesse, *Rom.* 1.28,32. *Eph.* 4.18,19. When men are past feeling, and given up to *unprofitable* *foolish*, then they commit all licentiousnesse with greedinesse, yea (which is more then so) when they are left to sin, they grow so ready in it as that they cannot but sin, *Iohn* 12.39. Therefore could they not beleeve because God had hardned their hearts; and whence came this? why, first they would not beleeve, they had winked with their eyes, lest they should see, &c. *Acts* 28.27. So as that though they could doe no otherwise, yet they did it most freely, when they were unthankfull, unfruitfull, hypocriticall, proud, and secure, it was just with God to leave them to such a spirit of hardnesse that they could not beleeve.

To reprove the prophane blasphemy of such as doe excuse their sins by Gods predestination, and providence, as he in *Plautus* being examined about his Adultery, Surely (saith he) God compelled me to it, and his will was that I should doe it, it would else never have been done. O wretch! little doe such soules know what wickednesse hath been in their hearts, that hath given God just occasion to give them up to such vile affections; it was not the will of Gods command, for therein he forbids

hold down

O

it;

Vse 1.

it; indeed thus farre it was his will, as not to hinder it, and to leave a man to himselfe, or to Satan, or to opportunity to do it; It was not the will of God to command or allow, but to permit and to punish by so doing. When *David* had committed Adultery, God threatned he would give his wives to his son, and how would God give them to him? why, so farre he went in it, as to leave him to Satan, to leave him to fit opportunity, and the wicked counsell of *Achishophel*, yet this doth not extenuate, but aggravate his sin, for *Asaelum* was then a proud vain-glorious wretch; and when a man is thus wicked, how just is it with God to give him up to such courses? The Apostle answers to this point, *Rom. 9. 19.* Thou wilt say, *Why doth God complain? who hath resisted his will?* he would not vouchsafe an answer to such a question. Alas! you are but poore put-theards of the earth; *What if God will shew his wrath, and make his power known?* and when men have filled themselves with filthinesse, if he give them up to Satan, and suffer them with long patience, and sit them for destruction, despise not thou the patience and wisdom of God; let this therefore repress all such as dare lift up their soules against God in this kinde.

Ps. 2.

Of much helpfulnesse to all the servants of God, that have any desire to humble their soules before him for their sins. Alas! (will a poore soul say) I have a proud and a stubborn heart, full glad would I be, if I could be humbled for my sins, but what meanes should I use to get my heart kindly humbled

humbled for my sins? Why, here is one notable
meanes: Doe but consider all the great sins you
have committed, and if you finde your heart un-
willing to break for such wickednesse: then let
this one meditation take place in your hearts, and
you shal know what a blessing may come of it:
say, Behold all this wickednesse that I have done
in Gods sight, it is such as God in justice hath gi-
ven me up unto: It will lead you by the hand to
consider, Hath God forsaken me, and given me
up to such base vices? Is it nothing for a Master to
see that servant who had went to serve at his Table,
to feed swine? is it not apparent that that servant
hath provoked his Master very deeply? The con-
sideration of this will lead you by the hand, will
cause you to think, How came I to be thus left to
Satans, and to work so much wickednesse as I have
done? In what a desperate, hypocriticall, proud,
and carnall case was my heart in at such a time?
and God finding my heart in such distempers, no
wonder that he should give me up to such sins.
The consideration hereof, how would it humble a
mans soul in the sight of God: there is no meanes
in the world so effectually to break the heart of a
man kindly, as this is; it was the last meanes God
used with *Pharajah*, *Ezod. 9. 16, 17*. I have raised
thee up, saith God, to shew my power, and doeſt
thou yet exalt thy self against me? art not thou yet
humble for all this that God hath bestowed on such
base courses? Then the next thing you heare of
him, is the overwhelming of him in the deep Seas,
never to rise more.

Vse 3.

It is an Use of instruction to all the people of God, and to other men, to stand in awe before God, and to feare him, because he is onely able not to kill the body, but to cast both body and soule into hell, yea, and I say a greater word then that, feare him that is able to deliver both body and soule into the temptations of the Devill, into such vile and dissolute courses, that it were better for your bodies and soules to bee frying in hell, then to fall into such sinfull courses, and yet see himself most pure and innocent in so doing; therefore let this humble us all, before the Lord our God.

Vse 4.

Of comfort to all the servants of God, when they finde their hearts humbled in any measure for sin; You say, alas, what comfort can I take in such a case? I have committed wickednesse in the pride and hypocrisie, in the unthankfulness, and unfruitfulness, and security of my heart, and is there any hope of any good to me? Why, though thou didst it foolishly and rashly, yet a wiser then thou did it by counsell; God had a wise and good end in it, and he will have thee to make a good use of it; if thou belongest to him, and therefore though thou must grieve, yet bee not overmuch grieved; It was the counsell of wise Joseph to his brethren, Gen. 45. 5. Now bee not you grieved that you sold me hither; Why, had they not sold him out of envy? Yes, and he had brought them to be humbled for it, and though they did it wickedly, yet God had a wise and a good hand in it: When once the Disciples

of Christ had beene humbled, and wept for denying and forsaking of Christ, why, then *let not your hearts be troubled*, for, now that he is crucified, salvation is come to Israel by that meanes. When we see a Physitian tempering and giving his Patient deadly poyson, we conceive the Patient hath a very unsound body, whilst there is not other meanes to heale them; yet the Physitian knows how to keepe his hand cleane, and to doe the Patient good by it at length, though it make him deadly sick for the while, yet it may bring much sound health afterward; So make account, if God give us a cup of humbling, if he suffer us to fall into blindness of minde, or hardness of heart, or the like, he saw we were in deadly distempers; and know that he that hath had an hand in all our wickednesse, he knows for what end he did it, to make us more humble, and holy, and gracious for ever after, which if we finde in our selves, we may for ever be comforted.

[illegible]



THE CHRISTIANS CHARGE.

PROV. 4. 23.

Keep thy heart with all diligence; (or as it is in the Originall, Above all keepings, keep thy heart) for out of it are the issues of life.

Having formerly shewed from *Zach.* 12. 10. and from *Acts* 2. 37. how wee might bring our hearts into a right frame; Now let me shew you how we may keepe them so.

These words are a part of the Catechisme, which *David* taught his sonne *Solomon*, when hee was yet tender and young; *ver.* 3. 4. of this Chapter; when in the third verse he saith, he was his Fathers son, hee meanes, his dearly beloved son; or darling; he had many other sons besides *Solomon*, but he his Fathers son; as if he should say, his *Fathers darling*, and *Mothers joy*; as if hee were the top and vigour of the affections of them both; And as they both did deeply affect him,

him, so they both taught him, and led him along in his whole course. Though some Divines cut off the coherence at the tenth verse, yet indeed the whole Chapter is but one instruction. And thus you see the occasion of the words.

The words divide themselves into two parts.

First, An exhortation to the keeping of our hearts, and that exhortation amplified by an Argument from the lesse, *above all keepings*, as if the heart must be kept above all keepings besides.

Secondly, A reason to perswade to this work, taken from a mans life, it is as much as the life is worth.

Now first to explaine the words, and then see the notes that follow. First, what is meant by the heart. Secondly, What is meant by keeping it. Thirdly, To whom this duty is directed. And then what are the issues of life.

For the first, By the heart is here understood, not as sometimes it is taken, for the mind and judgement, for they are no such faculties, as out of which spring the issues of life; A man lives not by his knowledge: And therefore by the heart in this place, is not meant the mind or understanding, no, nor the affections, for a man may have good affections, as *Iohn*, and *Felix*, and *Herod*, and yet not one of them live in Gods sight.

The heart therefore here spoken of, is such an heart, as out of which, being well kept, springs life; evill things come out of the heart ill kept, *But a good man out of the good treasure of his heart, brings forth good things*, Mat. 12. 34, 35. It is the will.

will of a man, in which his goodnesse lyes, and from the will it is communicated to the rest of ahe faculties; if the will be good, then is the understanding good; *Psalm 111.* then is the conscience good, the affections and speeches good; the workes of our hands, and the words of our mouths, come all from a well kept heart, that is a good will.

Now what heart is this, whether good or evil? I take in, he speakes of a good heart, because first, he speakes of such an heart, as out of which are the issues of life, and that must needs bee a good heart.

Secondly, Because I take these words, as spoken to *Solomon*, and hee was one of a good heart, from his tender years, *2 Sam. 12. 24, 25.* So that this being spoken to *Solomon*, 'tis signe that even a good heart is to be kept, even the will of a man when it is regenerate and gracious.

2. What is meant by keeping? In the Original it is, *Above all keepings, keep thy heart*; but the word translated keeping, signifies two things usually in Scripture phrase; sometimes it signifies keeping a thing in custody, as it were in prison, so the word is taken, *Gen. 40. 3.* and that hath reference to an evil heart, keepe it as it were in prison, according to that, *Heb. 3. 12.* *Take heed lest there be in any of you an evil heart of unbelieve, to depart from the living God*; as if a prisoner be ready to breake loose, you will cause the Keeper to looke well to him; so looke well to thy heart, hold it in durance, or else it will deceive thee, yet thus

thus familiarity have reference to a good heart;
 A man had need confine the evill of a good heart,
 and not to suffer it to breake out, otherwise it will,
 and so shall a man keep himselfe upright, *Psal.*
133.

But a. sometimes it signifies the watch & charge
 a man hath over the holy things of the Sanctuary,
Ezek. 44. 8, 16. it is the same word that is here
 used, and you may take them both; Keepe an
 evill heart as a prisoner, and so you shall mortifie
 it; Keepe a good heart holy and pure, and cleane,
 even as a Sanctuary, for the holy Spirit of God to
 dwell in; You will keepe a prisoner, but keep your
 hearts above a prisoner; You will keepe your
 gardens, but keep your hearts above your gar-
 dens; You will keep your Vineyards, *Ezra* 2. 7, 1, 2.
 but keep the heart above all keepings; keep your
 heart above your life: It is an ill kept life, that is
 kept with the losse of the heart.

Thirdly, To whom is this exhortation di-
 rected? It is spoken to *Solomon*, and he considered
 not onely as a good man, but as a young man,
 so that this is considerable in this case; Here is
 counsell given to young men, and those whom
 we love best, though never so deare to us, this is
 the best counsell wee can give them, Keepe your
 hearts.

Fourthly, What is that which he saith? For
 thereon are the issues of life; It is as much as if he
 should say, For out of an heart well kept, doth
 spring and issue out such streames of good
 thoughts, and good affections, and conversations,
 and

and confessions; as expresse the life of grace, and
 prepare for the life of glory. Thus you see the
 meaning of the words. You see then *Solomon* here
 speaks of a good heart; of an heart given up to
 God, and set in a good frame; whence observe
 this Note: *When a man hath given up his heart to God, and* *Doctrine.*
is set in a good frame; it is then the best and most
usefull work in the world to keep it close & quiet.

For it is to an heart set in a good frame, that
 this charge is hole given, Above all keepings, keep
 this; It is the greatest business in the world, no
 such keeping to bee exprest in the keeping of a
 mans estate, or credit, or treasure, or prisoner, or
 life it selfe. This worke of keeping the heart, is a
 bussey worke; then any in the world. Hast thou a
 shop, or an house, or a place, or a sanctuary to
 keepe? why, yet above all these keepings, keepe
 thy heart, and keepe it most carefully when it is in
 a good frame. Now *Solomon*, now that God hath
 given you wisdom, and you are now beloved of
 God and man; when your way is paved with the
 blessings of God, and his mercies compass you
 about, now looke that you keep your heart.

For the opening of this point; First, see the
 Reason; and then Secondly, wherein this keeping
 of the heart stands.

Taken from the *deevill's* *subtlety* of our hearts, they
 deceiptfully about all things, and desperately wicked;
 Jer. 17. 9, 10. No prisoner so slippery, no chap-
 man so cunning, and able to deceive us, as a mans
 heart is; And though that be spoken of as a small
 heart,

Reas. 1.

1203

heart, yet though the heart bee regenerate and sanctified by the Spirit of grace; yet it hath still in it a tang of its old haunts; wee shall tast of the old man, till death separate us, and therefore even *David*, a man after Gods owne heart, yet he had an heart, that could tell how to insnare him with his neighbours Wife, and afterwards to plot to cover his sin, which shews you, that there is nothing so deceitfull as the heart is; and therefore even *David* had cause to speake this, out of the experience he had of his owne uncleane and deceitfull heart, he that had received a better heart, then yet had *Solomon*, and yet seeing it so bad, he had good reason to give *Solomon* this charge, Above all keepings, keepe thy heart. This deceitfulness of mans heart is mentioned, *Ier. 5. 22, 23, 24.* This people hath a revolting and a rebellious heart, they are revolted and gone; Though you might thinke the sands would soone be fretted through by the boysterous waves, yet God by his word hath made the sand a perpetuall Bulwarke against the sea, that it cannot prevaile against it; but the heart of man is more unruly then the great sea, and more illimitable then the sea, *Hos. 11. 7.* Their heart is bent to backslidings, therefore they ought diligently to look to their soules, *Deut. 4. 9.* which shewes you, we are apt to lose all that good God hath wrought for us; we can tell how to slip from under the power of Gods grace to follow our owne foolishnesse.

Reas. 2.

From the deceitfulness of sinne, which will soone get within us, see your hearts be not unbelieving,

believing, *Heb. 3. 12.* Sin is deceitfull, and it easily
betrays us, *Heb. 12. 1.* It gets within us at every
hand, and thereupon we are ready to take some
contentment in it.

Taken from the *daylie warre* which we are cal-
led forth unto, no day, but God calls us to warre
with some crosse, or some temptation or other;
now this was a strait charge. God gave unto his
people, *Deut. 32. 2.* Take heed there bee no wicked
thing found in thee, when thou goest out to warre, be-
cause, if there were but one *scabbe* found among
them, it were enough to discomfit an whole
host; Take heed therefore there be no evil thing
found in us; for out of a well kept heart, springs
our preservation.

Reas. 3.

Taken from the approach that we are dayly
making towards God, we are to resort unto God
to call upon his name, and to heare his word, and
nothing so much hinders us, from finding God in
an Ordinance, as an unkept heart, *Psal. 66. 18.*
which shews you, that if there bee any evil in a
mans heart, it disappoints him of all the hopes and
fruits of his prayers. So when we come to heare
the word, if God see any Idoll in your heart, he
will answer us according to that Idoll; wee shall
finde something in that Ordinance, to feed and
nourish that corruption in us.

Reas. 4.

And that is especially intended in the text;
it is taken from the great command, which the
heart hath over the whole man, *Keep the heart
well,* and you keepe all in a good frame: all the
senses behold not an object so much as the heart
doth;

Reas. 5.

doth; Set before a man any pleasant prospect, and if his mind be on another thing, all his senses take no notice of it; if the heart be not taken up with a thing, the eye minds it not; perfume the eare with any sweet melodious sound, and it heares and minds it not, because the heart was otherwise taken up; but upon whatsoever the heart is set, to that the eye looks, and the eare attends, every thing acts towards it; all goes freely that way, the mind, the judgement, the invention, the affection, and what ever a man hath, it all works that way, and therefore it is well said, *Out of it are the issues of life*; if you have the whole man, and not the heart, you have but a dead man, get the heart and you have all, as they say in nature, the heart is *Primum vivens, & ultimum moriens*, It is the first that lives, and the last that dies; according to the temper of the heart, such is the temper of the whole man; if the heart be good, though the affections should be disordered, and the eyes wanton, if she will be right, all is right; *If I do that which I would not, it is no more I that do it, but sin that dwells in me*, Rom. 7. 20. If my heart be for God, it is not I that sin; If there be a Covenant made betweene two States, as suppose betweene France and England, if the Princes of both States keepe Covenant, it is not some lawlesse Subject or Pirat on either side that breaks the League, so long as the Princes doe their best endeavours to punish it, so is it in the League made betweene God and my heart, it is not any disordered affection that breaks the league, but the sin that dwells within us.

Now

Now wherein stands this keeping of the heart, or what is it? There be three things implied in it.

First, that wee keepe our hearts *cleane*; God is truly good to them that are of a cleane heart, *Psal. 73. 1. Psal. 18. 23. I kept my selfe from mine iniquity*; wee must keepe our selves from sinfull defilements; *O Ierusalem wash thy heart from thy filthinesse*, *Ier. 4. 14. Keepe thy heart from old and new iniquities*, *Psal. 4. 16.*

Secondly, we must keepe our hearts *prepared* or *fixed*, the word signifies both, *Psal. 57. 7.* that is, we must have our hearts fraught with all good things, fixed and set upon God, our hearts must not bee like the heart of a wicked man, little worth, *Prov. 10. 20.* But keepe hearts of worth within you, I meane prepared for the presence of the Lord, as the Church saith, *Cant. 7. 13.* In our gates is all manner of pleasant fruits; The gates of a Commonwealth, are the gates of Judicature, but the gates of a Christian is his heart, *Psal. 24. 7.* So that when the Church saith, our gates are full, she meanes, there are no graces of God, but she hath stored her heart therewith, faith, and love, and humility, and whatever grace else.

Thirdly, to keep the heart, implies, to keep the heart in *good order*, that is, ever to have right ends, to use right means to attain those ends, to have a right measure and degree of every thing; we may indeed set our hearts on the blessings of this life, yet so, as therein we doe Gods will, build up his kingdome, honour the name of his grace, otherwise it will not be lawfull for us to set our hearts
upon

upon them, no not upon lawfull things, *Psal.* 61. 10. meaning not principally, for if you set your hearts on things for themselves, you will lose your hearts, and the comfort of them together.

Vse 1.

It is first a just reproofe to many a soule, that is more watchfull in keeping any blessing in the world then their owne hearts, and so are transgressors of this gracious exhortation of the holy Ghost; You have many men that can tell how to keepe their purses, their credits, and estates, and it is commendable; there are men that can tell how to keep their friends, others can tell how to keepe good tables, good servants, and good horses, but did we know how to keepe all these and not our hearts, wee shall fall short of this charge here given us; you had better lose your purses; your friends, yea which is more, your lives, then your hearts; it is but a poore thing, to be skilfull in keeping all these, and to bungle at keeping the heart, which stands most need of best keeping; It was a word that *Abab* sometimes spake against himselfe, *1 King.* 20. 39. A man brought a man unto me and said, Keepe this man, if he be missing, thy life shall goe for his life: and as thy servant was busie here and there, the man was gone: Why, saith the King, so shall thy judgement be: Truly God hath put this charge upon us all, God hath given thee thy heart to keepe, and hath bid thee, Above all keepings, to looke well unto it, upon the keeping whereof depends thy life, and without it nothing but death; and if we shall now
come

come and say to God, whilst wee had this and that businesse to do, (as they said *Luke 14.*) our hearts are lost and gone; then call in any rather then those, who for the comforts of this life, have lost their hearts. I do not know what men are more careless of, then of keeping their hearts; most will teach their children to keep any thing rather then their hearts; you will bid them keep their books, keep their learning, keep their hats, gloves, and points, and I blame it not in you, but I pray you consider, Do not you think, that the very pins and points of your children will not one day rise up in judgement against you, when you so carefully teach them how to keep these, and not at all how to keep their hearts, for want of which, they are exposed to the ruine & destruction of their souls? And in this particular, I cannot excuse Gods own servants, whence come (think you) our manifold complaints in this kind? I now speak to them, that know what it is to have the heart in a good frame: Though the heart be now in a good frame, ere long they will complaine, and confesse their heart is lost in a day or twoes businesse, so as, when that they should come to the Ordinances againe, in the midst of the week, or that day seven night, their hearts are gone, and they know not in the world where to have them, whence is that we complain, No body hath such dead and cold, heavy, and unprofitable an heart as I have? Why, doth it not come from hence, we have been negligent to keep our hearts? have you kept your friends, and purses, and estates, and every thing from losing, and only
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your hearts lost? what a shame is it, we can say we have lost nothing but our hearts this weeke: that which especially should have been kept, is the only thing we have lost, all is well, save only the heart, and that is lost, and what a shame is this? and this only through want of diligence; what a poore case was *David* in, *Pf. 51. 10. Renew a right spirit within me*; Time was when God had said of him, that he was *a man after his own heart*, *1 Sam. 13. 14.* He had an heart that was carefull and watchfull, but now his heart is lost; *David* could tell how his heart had given him the slip, his heart was soon gone after his lust, before he was aware, and so far, that when he should seek it up again, it is lost, and had not *Nathan* helped him, it may be he had never found it; not that his grace was, or could be wholly lost for ever; in his worst, there was something of the holy Spirit of grace in him; but it was so far lost, as he intreats the Lord not to peece it, but *so create a new and right spirit within him*; he had been much defiled, and now he desires a new spirit; though he had done very wickedly, yet he was sencelesse and hard hearted, and therefore is it not a shame to Gods people, that we can tell how so easily to lose our hearts, that unlesse God extraordinarily help us to gather them up againe, we should die dead hearted? and therefore let it cast a just reproofe upon us, in that we have kept everything better then our hearts; we have lived it may be 20. 30. or 40. yeares, and have not lost one friend, nor lost any thing that could be saved by keeping, onely our hearts we have lost, and

and many times wee know not how.

Let it therefore teach us all, to set home this charge upon our hearts, and upon all with whom we have occasion to deale. There are many good lessons in this Chapter, but above all learne this, it would not be lost labour to teach your children to learne such a Chapter, but learne first to keep your owne hearts; you have beene taught, that no member you have is so deceitfull as the heart, it will soonest give you the slip, it is bent to back, sliding, you had need keep your hearts cleane, that God might preserve you in all your temptations, you will then profit by any Ordinance you partake in, and therefore let it be carefully kept. And for a Motive, if you shall thus doe, it will honour you before God and man, and by keeping your hearts, you will find favour in the eyes of such friends whom you feared, by so doing, you should have lost; First, God will put honour upon you, *1 Sam.* 13. 14. and man will put honour upon thee, *Prov.* 11. 11. the King shall be thy friend; a man shall never want great friends that keeps his heart pure and undefiled, an unbeeleving heart is apt to think the more pure he is, the more danger he is in; but though great men should bee displeased, yet it would be no small help to my spirituall estate, their checks and frownes would doe us much good. But how shall this be done? First, trust not in your own keeping of your hearts, *Prov.* 28. 26. In the feare of God therefore resigne up your hearts into Gods hands, be sensible of your owne insufficiency to keep them, *2 Cor.* 3. 5. and *2 Tim.*

Pse 2.

1.2. so *Iude* 24. Commend your hearts to God in prayer, and trust him with all your affaires, *Phil.* 4. 7. Allow not your selves in the out coming of any unsubjected thoughts, check your selves for unnurtured affections; there is not a vaine thought passeth without a check, but it makes a rise in our hearts, *Iob* 31.1. The Courts of the Lord are exceeding broad, there is liberty enough in Gods wayes to do well, but not to doe evill.

Againe, be carefull to treasure up those graces to which God hath made promise of keeping the heart.

The first is faith, that purifieth the heart, *Act* 15. 9. Faith ever hath the word for its warrant, *Psal.* 19. 9. and also wil derive all its daily strength from Christ, *Esay* 40. 2. ult.

The second is the feare of the Lord, *Pro.* 16. 6. When a mans heart is kept in the holy feare of God, it preserves him from evill.

Lastly, if this be done in love, it will keepe all the affections and graces of the Spirit in good order, and you should labour to keep them alive, so shall you keep your hearts as they should be.

PROV.



PROV. 4. 23.

Keepe thy heart with all diligence; (or as it is in the Originall, Above all keepings, keep thy heart) for out of it are the issues of life.



EE now come to speak of the reason of this charge; *For out of it are the issues of life; whence observe:*

That the heart kept in a good frame, Doctrine. keepe life in all our performances.

When the heart is kept above all keepings, then out of it are the issues of life, otherwise, out of an heart ill kept, are the issues of death; but being well kept, whatever proceeds from us, whether it be thoughts of the minde, or affections of the heart, or words of our lips, or wayes of our whole man, they are all lively and spirituall. Out of it are the issues: a borrowed speech of the issues that flow from fountaines; from fountaines well kept, flow streames of wholesome, cleare, and sweet water; so the heart, it being the fountaine of our thoughts, and words, and waies, out of it well kept, flowes forth such things as have life in them; it is meant of spirituall life, *Prov. 12. 28. In the way of righteousness is life, and in the path way thereof there is no death,* that is, no deading of present grace, nor destruction hereafter, *Pro. 14. 12*

There is a way of sin that seemes good to a man, but the issues thereof are death; but on the contrary, when a man keeps his heart in a gracious frame, whatever comes from him is lively, if a word, or an affection, there is life in it; the thoughts of the righteous are right, *Prov. 12. 5.* All is right when the heart is right, for the heart denominates the whole man, *Prov. 11. 23.* The desire of the righteous is onely good: this affection carries an end all the rest, for as a man desires to be, so he is, there is nothing but good in a righteous mans desire, it is good to all, onely good, and as is the tree, such is the fruit, as is the heart, such are the issues thereof, *Mat. 12. 34.* See what our Saviour saith, hee that ponders our hearts, and waighes, as in a ballance, how can you, (meaning, having evill hearts) take the best words that a carnall heart can utter, and they are vanity; they alwaies want righteous and right rules, and right circumstances, for time and place, what ever they want else, but sure they want life, the heart is dead: so that our Saviour makes it a point of impossibilitie, that a man should come out with a good word, that hath an ill heart; there is no life in his words, if no life in his heart; and so for actions, *Mat. 12. 35.* *A good man, out of the good treasure of his heart, brings forth good things;* the word in the Originall is *ἐκβάλλει*, casts forth, or bubbles up, good things come from the good heart that lyes within, and all the good thoughts, and affections, and duties that come from him are good, because the heart is good, and that makes all good;

good; if he goe about any duty, there is life in it more or lesse, there is a treasure of goodness there, & from thence steams out many good things; as if you walke in a garden well stored with sweet and fragrant flowers, all the savour that comes from them is sweet and savoury, it is stored with sweet and odoriferous flowers, and therefore gives a fragrant sent; but if the garden be not well kept, but here and there lyes an unsavoury dunghill, out of that garden so ill kept, issues out loathsome and unsavoury stench; an evill man hath an evill treasure in his heart, a treasure of pride, prophane-nesse, covetousnesse, and evill treasures of wrath, and they heaped up against the day of wrath, and such a treasure in the heart, causeth it to steame forth loathsome & unsavoury actions, affections, and speeches, but blessed are such as keepe a good treasure within them; *Their hearts shall live for ever*, Psal. 34. 27. He being desirous to live such a life, as in which he might live for ever; he earnestly intreats God, that he would set his heart right, and then his wayes would be wayes of eternitie; Psal. 139. 23, 24. that is, purge my heart from drosse, as a man would prove and try gold in the fire, refine it and make it pure mettle, now doe thus with my heart Lord, as if he should say, A man shall never walke in a constant way of eternitie, unlesse in a good measure his heart be cleansed from a way of sin. It is a strange speech, that in Psal. 66. 18. *If I regard iniquity in my heart, the Lord will not heare my prayer, &c.* From whence he shewes you, that cleanness of heart kept life

in his prayer; If wee keep our hearts cleane, they will keep our performances lively, if in his heart he had had any affection or inclination to any wickednesse, then God would not have heard his prayer, but he regarding no iniquity in his heart, that put life in his prayer, so as he never prayes in vain; and as much is held forth in *Psal.* 19. 13, 14, 15. Let but the heart be kept clean, that in his heart he doth not close with any wickednesse, and desires to be kept clean even from secret faults; then shall the words of his mouth, and the thoughts of his heart be acceptable in the sight of God; there will ever be life in such a mans works and words; when is a man fit to have his desires granted him, but when his heart is cleane? and when he hath exprest to God his desire that he might be cleansed, and that not onely from great and scandalous crimes, but from secret faults, then God is wont to shew himselfe strong with a clean heart, 2 *Chron.* 16. 9.

The Redeemed of the Lord finde favour, for as they are redeemed from the bondage of sin, so they are now acceptable in the sight of God, as children are acceptable to their Parents, when they speak with judgement and understanding; when we allow not our selves in pride, and are not given up to worldlinesse, when we desire to be stored with the treasures of grace, and they are treasured up in us as if it were knots of hearbs in a garden, being thus furnished with every grace, all that issues from it are *issues of life*. And besides, the heart being thus kept cleane, it keeps sweet and lively

lively in us, those foure radicall graces we spake of before, and from them spring the issues of life.

First for faith; *The just man lives by his faith, Hab. 2. 4. Gal. 2. 20.* so that if faith be the root of our thoughts, and words; that is to say, if we look at the word, for the rule of our words and actions, and depend on Christ for strength of our performances, and ayme at the glory of God, if by faith we have principally respect unto these; this puts life into all our performances: it is the nature of faith to beleeve, that God is, and diligently to seek him, *Heb. 11. 6.*

This farre exceeds the most lively and heroicall performances of the best of the Heathens that ever was; what ever they did, it was from the strength of their own parts; and not from Christ, and so not from the rules of the word; but the Laws of their own Nations, and the common applause of men. *Brutus* slew his two sons out of love to his Country, because they conspired Treason against the State; and whence was it? why, *Vicit amor Patria laudumq; immensa cupido*, That he might ride on the wings of Fame; But these are not living actions, have no life in them, because they want faith in the bottome.

And so, secondly, for the fear of the Lord, *Pro. 14. 27.* it is called the Fountain of life; if a man walk in Gods feare, he is kept in an holy frame, *Ier. 32. 40.* He that feares God walks humbly, and humility hath the promise of living grace to be conveyed into all our actions; *God will revive the*

the spirit of the humble, *Esay 57. 15.* And will looke to him, *Esay 66. 2.* This puts life and sweet savour in our prayers and conferences, and in every thing we doe.

And so for patience, that possesseth our soules in life, *Luke 21. 19.* and so patience makes us perfect, *James 1. 4.* there will be no complaining of the want of any thing, but patience will helpe all.

And so for the love of God: Though I did much, and not in love, it would be profitable for nothing, *1 Cor. 13. 1, 2, 3.* Love to God and man keeps our hearts and carriage towards them lively.

Reas. 1. Taken from the mixture of graces and corruption in every mans heart, and the strong power corruption hath to deaden grace; it will deaden our liveliest performances, in case the heart be not well kept, and so kept under, that grace may be kept lively. This is to keep the heart well: To keep under those corruptions that abound in our hearts, to keep them subdued, and as much as in us lies mortified; and so will the strength of them be broken: And withall to keep in exercise the graces of the spirit; if we doe not keep the heart well, then the corruptions of our hearts, which are elder then the graces of God in us, and therefore more subtle and strong then grace is, in regard of the body of them, it will come to passe, that the waight of corruption will presse downe the life of grace in us, I doe not say kill it, but dull and dead it; for though grace be eternall, yet it may

may be cast into such loathings, and swooundings, as you may truly say, your heart is dead within you, *Rom. 8. 13.* *If you walk after the flesh, you shall die; To* whom there is no condemnation, *ver. 1.* yet if you walk after the flesh, you shall die; that is, Your best graces & works will be but dead; but if by the spirit, you mortifie your corruptions, you shall live in grace and in every duty, you performe to God and man. So that from an heart well kept, spring the issues of life, because it keeps under corruption, for corruption unsubdued will choake grace much; worldly cares, sensuall lusts, proud affections, those either not being espi- ed, or winked at, will dull the sweetest graces in any spirit; but if a man by the spirit mortifie these, then all our performances would be fruit- full, our buyings and sellings lovely, it would not relish of oppression and deceit: Keep we the beds of graces well and cleane, and our whole life and conversation will be sweet and savoury. But if we suffer a spirit of pride, or worldlinesse, or emulation in us, or if we bring them not lower, and take care to weed and root them out, our walkes will be unsavoury, and our best duties yeeld us little, or no comfort:

Taken from the proportion which is between *Reas. 2.* a good heart, and spirituall life, as is between the bodily heart, and naturall life; If the bodily heart be kept free from such kind of malignant vapours as cause loathing and swoounding, and be well sto- red with virall spirits; then there is life enough in the body: so is it with a good heart in regard of
spirituall

spirituall life. The good will of a man, if that bee kept free from malignant vapours of noysome corruptions, and the graces of Gods Spirit thrive in us, all will be kept in a lively frame; an honest heart will not care by what meanes it weeds out its corruption, that they do not nestle in the heart, and then the whole man will be savoury. It is a notable speech, that in *Prov. 23.7.* *As a man thinks in his heart, so is he*, as the mans heart is, so is the man; if the desire of the soul be towards God, why as he thinks in his heart, so is he; there is life in the whole man, if there be life in the heart. *Rehobo*: did evill in the sight of the Lord, because *he prepared not his heart to seeke God*, 2 *Chron. 12.14.* the endeavour of his heart was not that way: 2 *Chron. 25.2, 16.* *Amaziah* did that which was good in the sight of the Lord, but *not with a perfect heart*, and therefore the Lord determined to destroy him, *ver. 16.* Many good things he did, publique Idolatry he allowed not; yet when he came to tryall, wanting a perfect heart, the Lord therefore threatned to destroy him: Let a man doe never so many good actions, and take the *Summa totalis* of it all, and wanting a perfect heart, it will all be evill in the sight of the Lord; and while a man so continues, he may know that the Lord hath determined to destroy him.

And let another man doe many things very weakly, and yet hath some care of his heart, God knowes how to pardon it; Though *Asa* had many failings, 2 *Chron. 15.17.* yet *his spirit was upright with God all his dayes*, and that covered a multi.

multitude of failings that else were in him.

From the good pleasure that God takes in the heart above all the rest of the faculties of soule and body; *1 Chron. 29. 17.* I know thou hast pleasure in uprightnesse; famous is that, *1 Cor. 8. 12.* If there be *first a willing mind, it is accepted*; and he speakes upon occasion of giving almes, if a man have a willing mind to give, though hee have but little to give, yet it is accepted, and if they had it, they would performe it. That there is a willing mind, that is Gods worke, but that there wants a larger hand, that is Gods providence; if it be but two Mites which make a farthing, yet being with a willing mind, it is accepted. Suppose a man have a willing minde; to pray in the power of Gods Spirit; to confer fruitfully, &c. that hee might build up his soule in his holy faith; now all that comes from him is a lively fruit of grace, bee it otherwise never so weake, *Psal. 103. 14. God knows whereof we are made, he remembers we are but dust,* he knows we have many impediments to wrastle with; Now, if he see we doe what we can to make riddance of our worke, and meane while looke well to what we have, God accepts such a willing mind; so that the keeping of the heart well, breeds Gods acceptance, and *his favour is better then life, Ps. 63. 3. Psal. 7. 4. & 80. 4.* As the heat of the Sunne is the life of the world, so the gracious shining of Gods favour upon our hearts puts life into all that we doe.

To teach us what to judge of the fruite of
an ill kept heart, the issues of it, what they
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are, you heare : if the heart bee well kept, it will keepe life in all our performances ; but what if the heart be ill kept ? Then the issues of it are the issues of death, dead thoughts, dead affections, dead actions, all dead that such a man doth ; the heart of such a man is like the *Field of the sluggard*, *Prov. 24. 30, 31.* all overgrowne with bryers and thornes ; so take a survey of a mans speeches and actions whose heart is naturall, and his heart hee keeps not, what may you say of him ? His best graces are but dead ; a dead heart brings forth slothfull desires and works, good thoughts hee may have to turne to God, good speeches on his sick bed ; if God would but restore him, what a man would he be ? Well, God restores him, but hee is as bad as ever, it was a dead heart from whence it sprung ; if the heart be dead, how can the hand be but withered ? Well therefore doth the Apostle call such, *dead works*, *Heb. 9. 14.* the conscience must be purged from dead works, if we intend to *serve the living God*, this is a reasonable service of God ; all such workes of nature are dead works ; the most heroicall works of the best Heathen, *Aristides*, *Fabrizius*, and *Socrates*, all were but dead works, they wanted a spirit of living grace, without the feare of God, wanted love of God, and patience under his hand ; what ever good things they did, yet they were not done with a perfect heart, and God will destroy them all, all such mens best duties, they are but so many dead works, because the heart is dead, all for want of first having a willing mind, but let us first

first give God our hearts; *Prov. 23. 26*, and then what ever we doe will be pleasing in his sight, this then would be a living Sabbath to us, our whole worke would have life in it. But how is it, that men are so dead and sleepe in these assemblies? is it not because their hearts are first dead? and then how can their bodies but grow drowsie, and then all is of a dead savour, *1 Cor. 2. 14, 15*. Nay, let mee say this more, even to Gods owne servants, if you be loose-hearted, if you keepe not your hearts above all keepings, there will issue out one of these two evils; either you will bring forth many fruits to the flesh, or else, the fruits you bring forth to the Spirit, will bee dead and livelesse, and that is the misery of most of Gods people, at one time or other; if you keepe not grace cleane from the weeds of your owne corruptions, you will find many unfavoury fruits that choake you; so *Dauids* adultery and murder, and carelesnesse of soul therein, were not all these fruits of the flesh? what thinke you of *Abrahams* his dissembling, of *Ans. Incest*, of *Nahs* his drunkennesse, *Aarons* making the golden Calf? Are not all these workes of the flesh, and doe they not deaden much? if *Peter* deny his Master and forsweate himselfe, is not this a fearefull dead worke? And suppose we keepe them better then so, that it breaks not forth into such evils, but we pray, and heare, and are diligent in our callings, partake with God in his Ordinances, and yet the spirit unprofitable all this while; Now then aske your soules, how have you kept your hearts? I tell you,

you, you may pray at home, and come to Church, and heare the word, though delivered with never so much life and power, yet its but a dead savour to us, though it never so much concernes us, yet it works not upon us, and what is the matter? why, this it is, we have not kept our hearts above all keepings, and thence it was that all our performances had no life in them.

Vse 2.

To exhort us all in the feare of God, above all keepings, to keep our hearts; yea, now I say more then I said before, above all duties keepe your hearts; you keepe your duties constantly, you set time of prayer, and it is well, but unlesse you keep your heart better, all you doe will bee but dead works, you must keep your hearts above all; were you invested with as much wealth as the world could yeeld, yet keep your hearts above it; better lose a kingdome then your hearts, looke to the keeping of the heart, above the keeping of Crownes and Scepters, otherwise thy prayers will be abominable, we oftentimes come off with dead works, through want of keeping these poore precious hearts of ours.

Vse 3.

Labour you to take diligent heed to all the corruptions that are in your hearts; labour to know what straines of pride, and hypocrisie, and covetousnesse is in the heart, come and complaine of it to God, and labour to mortifie it, and intreat him to subdue it in us, and suffer no thought to lift up it selfe against Christ; and what ever grace you want, do as good huswives do that want herbs for their gardens, where ever they heare of any

to be had, they will seeke and gather them; so observe such Christians whose graces excell you in any kind, and be often gleaning from them, and so in time you will get more patience, and meeknesse, and zeale, by gleaning from them upon all occasions, in your conferences with them. I therefore call upon you to keep your hearts, which is done by these two things; keepe your hearts cleane from corruptions, and use all good meanes to mortifie them, and to that end apply the Commandements, promises, and threatnings, and examples, what graces you want, get your selves furnished therewith, meditate duly upon the promises God hath made to that end, so shall you keepe your hearts alive and all your performances.

It is of great consolation to all such Christians, whose performances are very smal, & abilities are shallow, onely they are able to say, they walk before God in truth, and with a perfect heart, *2 King. 10. 3.* His heart was with God, and it was the desire of his soule, that hee could have beleevved more, and have beene more humble, but here was his comfort, that he had walked before God in truth, and that God takes much pleasure in, hee will accept such a mans prayers, though they bee but weake, and our hearings, though they be but dull and slow, if the desire of our hearts be to seek God in every dutie, then out of this frame of heart life will spring forth, what ever you conceive of it, yet there will bee life in the businesse in the end.

Having already from the twelfth of *Zach.* and

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the second of the Acts, spoken of bringing the heart into a good frame; and from *Prov. 4.* of keeping it so; I know not now, what so fitly to speake of, as the addressing of a Christian soule, to live the life of faith, all his daies before God in this world.



GAL. 2. 19, 20.

*For I through the Law, am dead to the Law,
that I might live unto God.*

THe words depend upon the former, and are brought in as a reason to bring *Peter* to a sight of his error in dissembling with the Jews.

Yet notwithstanding, because they are enire in themselves, observe, That in the words the Apostle describes his freedome from the Law, of himselfe, and of all such others as himselfe was.

Observe therefore his estate in reference to the Law; First, *Dead to the Law*; Secondly, observe in this 19. verse, the occasion of that his freedome, and the meanes of it, *I through the Law, am dead to the Law*; here is exprest the end of such his death to the Law, which is, *that he might live unto God*; which death of his to the Law, and his living unto God, are both of them amplified by their

their proper and next causes. First, his death to the Law is argued by the cause of it, his fellowship with Christ in his crucifying; his life unto God, the causes of it are two:

First, principall, and that is the life of Christ in him; *I live, yet not I, but Christ liveth in me.*

Secondly, instrumentall, and that is the life of faith in his soule; where the faith by which hee lives, is amplified by the effect of it, *life*; and the object of it, *faith in the Son of God*; and the Son of God considered, as he is applied when he works new and spirituall life in us; *That loved me, and gave himselfe for me.*

Now though *Peters* failing, of which you read in the twelfth and fourteenth verses, was in breach of a point of the ceremoniall Law, refusing fellowship with the Gentiles, because of some Jews comming to Antioch, yet because it was such as did trench upon the moral Law of God, therefore *Paul* in these former verses, carefully reasons against the practise, as an overthrowing of the Gospel of Christ, and labours therefore to overthrow what *Peter* had done, by sundry reasons. In which he labours to prove upon that occasion, that a man is justified, not by the works either of the Ceremoniall or Morall Law, but to both these a man is dead, after hee is crucified with Christ.

From the 19. verse, observe these notes.

First, *That a justified person is dead to the Law.*

Secondly, *That a justified person is dead to the Law, by the Law.*

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Thirdly,

Thirdly, *A justified person is therefore dead to the Law, by the Law, that he might live unto God.*

For the first: *A justified person is dead to the Law.*

First, what is meant by the law; and secondly, what it is to be dead to the Law. By the Law understand in this place, the Covenant of the Law, or the Covenant of works, as in *chap. 4. 24.* These are the two Covenants, the one is Mount Sinai, the Covenant of the Law; the other is Jerusalem which is from above, which is the Mother of us all; Now this Covenant of the Law, is that which the Apostle here saith we are dead unto; In that Covenant you may consider, what it did require on our parts, and what it did give on Gods part; On our parts it required perfect obedience of the whole man, to the whole Law all our dayes, according to that *Gal. 3. 10.* Now that which God did give on his part was, that in case a man did thus keep the Law, hee would give him eternall life; He that doth these things, shall live in them, *Levit. 18. 5.* and it is repeated, *Gal. 3. 12.* And so also, God did inflict a curse, and eternall death upon every transgressor of this Law, *Gal. 3. 10.* Now this Law gives us no grace nor strength, for the performance of this Covenant, but presupposeth it once given in our first Parents, *Iob. 1. 17.* and therefore it is impossible for the Law to give life, because it gave no grace to heale our sin; and so the Law gave us no surety to keep the Law for us, but that is a better Covenant that hath Christ Jesus for a surety of it, *Heb. 7. 22.* But now to this Covenant of the Law

Law we are dead. This Law as it stood in the Law of the ten Commandements, so it stood in the Law of certaine Ordinances and statutes, the whole Ceremoniall Law, which if a man kept he should live in them, *Levit. 18. 5.* For of that Law he speakes as well as of any other, so that there was an hand-writing of Ordinances given to the Jewish people to bee kept, and so it was to all the carnall Israelites, who were not borne anew to a better Covenant. But to this Covenant we are now dead, which implies that we are now free from the Ceremonial Law, wholly free from that after once justified by Christ, then (*Ephes. 2. 14, 15.*) they all ceased, these Ceremonies caused the Gentiles to fly off from the Israelites; they looked at the manifold ceremonies of the Law as ridiculous, but Christ by his death abolished these, and so we are wholly dead to the Law of Ceremonies, *Colos. 2. 14, 20.*

But now for the Morall Law, the Law of the ten Commandements, we are dead also to the *covenant* of that law, though not to the *command* of it, as that we must have one God, &c. yet we are free from the Covenant of it, that is, free from either expecting life by our obedience to it, or from feare of death by the breach of it; wee are free from the *curse* of the Law, and from the *provoking power* of it, as also from the *rigour* and *exaction* of the Law.

First, from the curse of the Law, *Gal. 3. 10.* Notable is that speech of *David, Psal. 49. 5.* Why should I feare in the day of evill, when the iniquity

of my heels follow me? why should he not feare, when his finnes follow him, and are ready to triumph over him? True, he had cause to feare, if he should stand to the Covenant of the Law, but *vii. 15.* God hath redeemed me from the power of the grave; If faith carry us to lay hold on Christ our Redeemer, we are free from the curse of the Law, and from feare of death by the breach of the Law. And as we are free from the curse of the Law, so we looke not for life and salvation from the keeping of the Law; It is true, many temporall blessings wee may get by it, yet it is not so much from the Law, as from Gods acceptance of our Euangelicall obedience, but otherwise wee challenge nor life, by any of our best performances: *Nehem. 13. 22.* when he had done much good, yet even then *Spare me,* according to the multitude of thy mercies; when a man hath done all that he can, yet he doth not challenge righteousness by the Law, but desires mercy in Jesus Christ to accept their weake endeavours.

This is that you read *Gal. 3. 18.* The inheritance is not by the Law, but by promise, and therefore we challenge nothing by our most perfect obedience to the Law.

Again, secondly, we are free from the provoking power of the Law, that is that whereby it stirres up in us an earnestnesse to the commission of sin, for this is the nature of man, that if you forbid him any thing, or limit him any thing, that his conscience is bound to this or that duty, he can by

no meates endure it, *Nitimur in vetitum, cupimusq; negata*; Had not God forbidden our first Parents to eat of the fruit of the tree, they would not have desired it; but *stale waters are sweet*: For you reade of the motions of sin by the Law, *Rom. 7. 5.* In our carnall estate, many sinfull motions we had, to stirre us up to doe wickedly, because the Law of God restrained us; meaning the Law did stirre us up to more earnestnesse after it, by how much the more it restrained our liberty from it; but this now we are freed from. The Law to a godly man doth not provoke him to be more wicked, but if he see any Commandement of God against him, it is a sufficient discouragement to him to forbear that sin, *Gen. 39. 9.* A godly man disallowes himselfe in any thing that is evill.

And so, thirdly, we are free from the rigour of the Law, so as though we doe not fulfill the Law to the exact perfection thereof, yet we look for life by another Title, *Gal. 3. 18.*

Now by this Covenant of grace it comes to passe, that God spares his children, as a man spares his son that serves him, *Mal. 3. 17.* Thus you see what it is to be freed from the Law. But there is yet something more in the freedome, for it seemes to be such a freedome, as is purchased by death, *Gal. 3. 13, 14.* and therefore there is some weight in the word, *Dead to the Law*; Dead to the Law, we are partly by the death of Christ, and partly by the death of our lusts, in our selves, *Rom. 7. 4.* We are dead to the Law by the body of Christ;

Christ having dyed, he hath satisfied the Law; and look as the Law hath no Dominion over a man, when once he is dead, so our head being dead, the Law is satisfied, and our bond is discharged.

And we are dead to the Law also in the death of our own lusts, *Rom. 7. 6.* By our sinfull lusts we were kept under the dominion and bondage of the Law, now they being dead in us, we are freed from the Law.

Now because the second point is sutable to this, let me handle them both together.

We are dead to the Law, by the Law.

Now we are said to be dead to the Law by the Law: First, because the sentence and curse of the Law crucified Christ our head, and so consequently in him crucified us, *Gal. 3. 13. Deut. 21. 23.* Now then the Law gives sentence against Christ, as cursed, not for any desert of his own, but because he was willing to take upon him our sin, and therefore in crucifying our Head, it hath killed us.

But yet that is not all; Therefore, secondly, the Law doth kill sin in us, and thereby kills us, it kills all our former jollities and comforts in this world, that we have no life to the honours and pleasures thereof: *Rom. 7. 9. I was alive without the Law;* till this Law came, I thought my selfe a righteous and just man; and when the Law came he was stubborn and murmured, that God had made such Law; then sin revived, it made him lively to wickednesse; but I died, I was as a dead man before God:

God: Not onely all his lusts were mortified, and crucified, but his affections to the world, and all the comforts of it, they all die and decay in him; now he is *crucified to the world, and the world to him*, Gal. 6. 14. The power of the death of Christ doth wonderfully subdue the heart of a man to a weaned affection from this world, it blasts a mans contentment, even the very ministry of the Law, *Esay 40. 6, 7, 8*. When a man is once blasted by the ministry of the Law, a spirit of bondage breathing in it, it doth so darken and dead all his comforts, as that a man is dead to sin, and dead to the world.

Again, there is a further power in the Law, though of it self it work nothing, yet it is a *School-master to drive us to Christ*, Gal. 3. 24. Not onely the Jewish Ceremonies, but the Morall Law, when it discovers to us our sins, occasionally, and God blessing it to that end, the spirit of Adoption striking in with it, makes us cry out, *What shall we doe to be saved?* Acts 2. 37. and so the Jaylor, now the Law terrifies him with sense of his owne sins, and blasts all the comforts of this life, and by this occasion we are driven to Christ, the spirit of Adoption striking in, we are driven to seek to Christian communion; and being thus cast out, Christ findes us in one Ordinance or other, and gives us to see our part with him, in his death, and so we are freed from the feare of death, unto which before we lay in bondage.

And again, now also we have no life to the Law; Take you a man that is not in some measure dead

dead to the Law, by the Law, and in some measure driven to Christ, and he will be very earnest after the Law, and therefore *Paul* opposeth this death to the Law, to the desire of false Teachers to be under the Law, *Gal. 4. 21.* They are eager to be justified by the Law, *Rom. 10. 3.* They will not submit to look for righteousness only by Christ, and *Acts 24. 20.* they were all zealous of the Law; for want of fellowship with Christ in his death, they became zealous of the Law: but take a man whose heart is brought low by Christ, tell him of rites and shadowes, they are all empty and beggerly rudiments, he is dead to the expectation of any comfort by these meanes; *Psal. 51. 17.* A broken and a contrite heart is better then sacrifice; an humbled heart, by the sense of the Law findes no savour in these things: though for their time they were of Gods owne appointment, yet now there is no life in them; but sprinkle me with hyssop; (which typified the blood of Christ) and thence it is, that as he is dead to the Ceremoniall Law of *Moses*, so he is dead to the Morall Law also; he hath no heart to look for any recompence by his obedience, when he hath performed any duty never so well, tell him of meriting by it, and his heart is wholly dead to it, *Luke 17. 10.* Even then spare me O Lord according to the multitude of thy mercies; he knowes his case miserable, if God should enter into judgement with him. Nor doth he feare death, by how much the more he hath fellowship in the death of Christ; tell him of death and hell; and he will say, *Wherefore should*

I feare in the day of euill? Like a man that hath already been in hell, and borne the wrath of God in his soule, he now feares not what flesh can doe unto him, and so he is dead to all his gifts and parts, as *Paul* was.

Now the reason why every justified person is dead to the Law, is, first, because it was the good pleasure of God to glorifie Christ, *Gal. 3. 16.* the inheritance is by promise, and the promise is by Christ, *ver. 14.*

Secondly, it is taken from the impossibility of the Law to give life, *Gal. 3. 21.* Had there been a Law that could have given life, then righteousness had been by the Law, but it was impossible for the Law to give life, by reason of the weakness of it, *Rom. 8. 3.* Had we stood in our integrity, it could have given us life, but being fallen, now it is impossible.

It may be first a refutation of a principall Popish Doctrine, calling men to look for life of grace and glory, from the works of the Law. For you see the Apostle saith, that a justified person is dead to the Law, that is, dead to the *Covenant*, not to the *Command* of the Law; this sense is the most literall, that we by the Law are dead to the *Covenant* of the Law, so as we look for no salvation from the Law in regard of our best performances; all we look for at the best, is but pardon of sin, and sparing, but we look for it by promise, and by promise made to us in Christ; so that such conceits are opposite to this Doctrine: When we have done the best we can, we may not promise to our selves

selves life by our obedience to it. And the very truth is, if they look for righteousness by their keeping of the Law, they must expect death by their disobedience to the Law, & then what would become of them and us all? In this respect *no man living can stand in the sight of God, Psal. 143. 2.* Meaning of the works of the Law, no man living could be justified. The Papists say, some men there be, that may plead so; but I would fain see the man that dare stand out, and tell God that he looks for righteousness by his perfect obedience to the Law of God, when as *Abraham*, and *David*, and *Paul* durst not expect it; and indeed it is desperate presumption against the grace of Christ.

Vse 2.

It may serve to avoid a cavill which some doe gather out of such like places of Scripture; who are enemies to the Law: They say, that after once a man is justified by Christ, he is no more subject to the Commandement of the Law, he doth nothing now in conscience of the Law, he takes himself not bound to it. And you have another sort of them who say, that not onely a Christian is freed from the obedience to the Law: but take you any man in the daies of the Gospel, & no man ought to have the Law prest upon him, but only the Gospel, & the promises thereof to be expounded and applied unto him: but both of them mistake this Scripture. Indeed this place exempts all from obedience to the Ceremoniall Law, so farre we agree with them; and for the Morall Law, we grant, that we are dead to the *Covenant* of the Law, but not to the *command* of the Law; you say unto me, and so

so do they ; but how shall I know that I am not dead also to the command of the law ?

You may know it from some evident expressions of the Apostle , that he allowes us not to account our selves dead to the command of the law, *Ephes. 6. 1, 2.* He speakes there of the Children of Christian Parents , and he presseth them to the obedience of the law ; for though wee expect not everlasting life by our obedience to the law , yet our obedience to it may procure us many blessings, though not from our desert, yet from Gods acceptance, and *Rom. 3. ult.* Christ established the law, *Mat. 5. 17.* we should walke even as Christ hath walked , and because he hath ratified the rule of righteousness , given by *Moses* law, it comes to passe that though we be freed from the Covenant of the law , yet by the Covenant of grace , we are bound to keepe the Commandment of the law, so as to doe our best endeavours that way ; and hence it is , that the Apostle *James* presseth obedience to the law, *Iam. 2. 8, 9, 10, 11.* so that we to this day are subject to the law, bound to take heed we transgresse it not, and this law of liberty must judge us at the last day : Take the Covenant of the law, and that is an estate of bondage, *Gal. 4. 24.* but take it as we are freed from the Covenant of the law, and onely the command of the law lying upon us ; and so it is a *Law of liberty*, *James 2. 12.* If men therefore be hypocrites under the law, it will condemne them, and it will judge Gods servants and make them fly to Christ ; so that they who plead exemption from the law after

after justification, they transgresse the righteous order of the Gospel of Christ; and for them who forbid the threatnings of the law to be Preached, they do most preposterously mistake the wholesome doctrine of the childrens bread. The Ceremoniall law, that indeed was accomplished in Christ, but for the Morall law, the law of the ten Commandements, we are never said to be dead to that while we live, *The law hath dominion over a man as long as he lives*, Rom. 7. 1, 2, 3. so as the law ought to be pressed as that which would kill us, untill that by the law, our hearts be dead unto the law of sin, and to all the comforts of this life; he mentioneth one law, Thou shalt not lust, and that is the tenth Commandement; and after that, then indeed threatnings are not to be prest absolutely, but so as may mortifie our corruptions; when the sentence of the law hath once driven us to seeke unto Christ, then the terrors of the law are not to be prest to such a soule; but thinke not that all Christians that are baptized, are freed from the Law, and know that carnall men, even in the time of the Gospel, are under both the covenant and curse of the Law, *The wrath of God abides upon them that beleeve not*, Joh. 3. 3. ult.

Yfe 3.

To shew you the comfortlesse condition of all such soules, as to this day are not yet justified, they are yet all subject to the whole Law of God, *Rom. 7. 1.* while you yet live in an estate of nature, sinne is mighty in you, and the old man raignes and rules in you, while you are strong and lively in sin, you are not yet dead to the Law; there is no man

dead

dead to the Law, but by the Law; if the Law never killed you, Christ never justified you, and then sin was never pardoned, and an unpardoned sinner is bound to keepe the whole Law; whilst thou thinkest of thine owne righteousness, and hopest to be saved by thy good meaning, thou art alive to the Law; though *Paul* sinned not against his conscience, *Acts* 23. 1. neither Law nor conscience did accuse him, yet hee looked not for righteousness by that meanes, *Phil.* 3. 6; 8. And all you that walke in acts of civill Justice in your callings, though it bee much to be commended above mens disorderly walkings, yet I say, I beseech you, and charge you, as ever you looke for salvation by Christ, that you rest not in these. *Paul* had as much to boast of as any man, but he is now dead-hearted to all these, and so will you be, as soon as ever you have fellowship with Christ and his death.

Of comfort and direction, to comfort all the servants of God, that ever had experience of their death to the Law, by the Law, if ever the Law of God blasted thy name, and thy estate, and the World, and thou hast found them all as dead things, let this then be a direction to thee, thou must now take heed, that thou dost not suspend thy peace, upon thy good performances, and exact obedience to God, for that is the misery of many a poore soule: could they but alwaies performe duties with life and power, they could believe that God had pardoned their sin; but when they see they are so weake, and so cold in their
best

Pse 4.

best duties, then they cannot beleeve ; but when thou art dead to all thy best performances, as well as to thy sins, it is a signe thou art dead to the law, for it was the law that brought thee to a sight of thine owne corruption, and let thee see the emptinesse of thy performances, and therefore now looke for no comfort from them, suspend not thy comfort and peace, and contentment upon thy exact obedience to the Law ; and therefore for comfort, feare not what the law can doe against thee, onely make not Christian liberty a cloake to flesh and blood, but walke we with God, as closely as we can, and though we doe fall short of what we desire to reach unto, yet doubt not but Justification and salvation is laid up for us in Christ.

Come we now to a second Note, though it be the third in order.

Doctrine.

God leadeth a Christian soule unto the Law, by the Law, that he might live unto God.

Thus Paul expresseth Gods manner of dealing with him; and he speakes in the name of all justified persons, *I through the Law am dead to the Law, that I might live unto God*; so that this is Pauls case, and in him generally, the case of all justified persons.

That you may understand what is meant by living unto God, see some part of the Coherence of the words with the former. In the 15. and 16. verses, the Apostle saith, that he, and such native Jews as himselfe was, knowing they could not be justified

justified by the law, but by Christ, they therefore sought righteousness by faith in him. Now against this protestation of the Apostle, an objection might be moved by carnall reason, and the Apostle answers it; the objection may be raised thus, That if justified persons renounce the Law, seek righteousness by faith in Christ, this will open a doore to licentiousness, and justified persons will make no conscience of the Law, but live without and besides the Law, under pretence of justification by faith, and so you shall pin upon Christ the sin of all justified persons. This is mentioned in the 17. verse, *Is Christ the Minister of sin? &c.*

Now the Apostle labours to prevent this objection, and gives a double answer to it. First, by *reversation*, or a word of abomination, as his manner is, *God forbid*; that we should transgress the Law without feare or care, God forbid.

Secondly, he answers it by three Reasons; all of them shewing the necessary conjunction and connexion that is betweene justification and sanctification; the first of the Reasons removes the imputation of sin from Christ, and not from him only, but from any who are justified by him, *ver. 18.* the Reason stands thus; *If I build againe the things that I have destroyed, I make my selfe a transgressor*, and not Christ. And as he removes it from Christ, so from himselfe, as unreasonable, that a man who hath laboured to be freed from sin, and lookes for righteousness only by Christ, that he should turne againe to it, to shew, that it is in-

R com-

compatible to such mens spirits.

The second Reason is taken from the end which God aymeth at in using the meanes that he doth use to bring us to justification by Christ; and the meanes hee useth is to kill us to the law: and to what end doth he use that meanes: not that we might live to our selves, but unto God, as in the words of the Text.

The 3. Reason is taken from the neer communion which every justified person hath with Christ, in both his death and life; as I have part with Christ in his death, so have I part in his life, and therefore having partnership with him by justification of faith in both his death and life, therefore *The life I now live, is by the faith of the Son of God.* Thus you see what is meant, by this living unto God; Now then, to prove the Doctrine, and see what it is to live unto God in particular, and then the Reasons, and the Application, *Rom. 7. 4. We are dead to the Law by the body of Christ, that we might be married unto Christ, and bring forth fruit unto God,* this is the way by which God leads us on to spirituall life; to the same purpose you read, *2 Cor. 5. 15.* Christ once died for all, that they that do live, should live no longer unto themselves, but unto Christ, who died and rose againe for them; so that when men are driven to seeke righteousnesse by Christ, they doe by the power of his death, live no longer to themselves, but unto Christ, that is the end of the worke of Christ, *1 Per. 4. 1. 2. As Christ suffered in the flesh, &c. So arme your selves likewise, to be of the like*
mind,

minds; he that hath suffered in the flesh, hath ceased from sin, that he should no longer live unto sin, but to the will of God; and therefore now none of us live or dye to our selves; but to the Lord, Rom. 14. 7, 8, 9. For this cause, Christ dyed and rose againe, that hee might be Lord of quick and dead. Now for further opening of this point, see what it is to live unto God in particular, and then, how this death to the law leads us to such a life.

Living to God, in that place, Rom. 14. 7. is opposed to living to our selves: now what is it for a man to live to himselfe?

First, (as Civilians say) a man lives to himselfe, that is, *his owne man*, bound to no man, but is free to live as pleaseth himselfe; a man in bondage lives to another, what he hath, and what he can do, is another mans, but a man that lives to himselfe, is as it were his owne Master, no man can claime any interest in him; and so did the Jews expound it, *Iob. 8. 33.* Wee were never in bondage to any, free from all men, in respect of subordination.

Secondly, A man is said to live to himselfe, that lives according to his owne will, and principles, and for his owne ends, as in usuall phrase of speech wee say, such a man lives to himselfe, as regards no mans profit, or pleasure, or credit, but his own, he cares for no body, further then his respect to others may accommodate his own occasions and ends; A man lives from his owne principles, for the rise of his worke, and for the end of his work, he aymes at no further end then himselfe.

Now thirdly, that which follows upon this, that such a man lives to himselfe, as lives *without being desired* of other men, to himself he lives, & to himself he dies, no man is better for him, & he may die when he please, no man will hinder him, as it was said of *Ishbamb*, he lived *without being desired*, & so he died, *2 Chro. 21. 20*. Now this is that which the Apostle denies to justified persons, There are *none of them* lives or dyes to themselves, *but whether we live or dye, we live and dye to the Lord*; so that then the meaning of the phrase is this.

First, when hee saith, wee live unto God, his meaning is, We acknowledge our selves, not to be in our owne hands, not to bee free, to live as we list our selves; so now we doe not live according to our owne principles, wee acknowledge the Lord hath right and interest to us, *Rom. 14. 8*. We are bought with a price, and therefore his that bought us.

Secondly, to live unto God, implies, that as now Gods we are, to him we belong, and not to men or Angels, or to our selves; so now, we do not live according to our owne principles and Rules, nor the wils and lusts of other men, nor their counsels, nor examples, nor commands, but we live unto God. *I live, yet not I, but Christ liveth in me*; I live now, from an inward principle of the Lord Jesus, he lives in me, and he speaks as the Father hath given him commandment, *Iob. 14. ult.* And the Son can do nothing of himselfe, *Iob. 5. 19*. This is the whole life of any member of Christ, we dare not live as wee list,

nor after the wils of others, further then we see Christ in them, for Christs we are, 1 Cor. 7. 23. so that they who now live, shall not live to themselves, 2 Cor. 5. 15. but unto him, so that the life of a Christian man, as it springs from Christs command, so from the worke of his Spirit, and workes not for its owne ends, further then it is subordinate to Christ, for the glory of Christ, the building up of his kingdome, the doing his will, this is the bent of the whole life of a Christian.

And thirdly, hence it followes, That a Christian man thus living, as one that lives from Christ, and through Christ warranting his course by his word, and quickning his actions by his Spirit, and working not for any low ends, but for the ends of Christ, the glory and will of Christ, hence it comes to passe, that a Christian lives to God, in respect that he lives not a life unregarded, or undesired, but God hath a speciall eye to his whole course, God desires him, and he will move others to desire him, Job 14. 14, 15. *For thou wilt have a desire to the worke of thine owne hands,* he shall not dye undesired; *Why sayest thou, my way is hid from the Lord?* Esay 40. 27, 28. *The most High doth neither faint nor wax weary, and they that waite on the Lord shall renew their strength;* If a man live by waiting upon God, for warrant from his word, for life from the Spirit for what he doth, God will not suffer such a man to run in to such courses, as in which he will take no notice of him.

Thus you see what it is to live unto God; the two former being most principall, but this other followes upon both.

Now for the next thing; Can you shew us any Reasons from the word of God, that God leads his servants by death to the law, to make them live unto God?

Reas. 1.

Taken from the power which the Law hath had, over and against such as are dead by the law, to the law; when the law hath had such power over a man, as to kill him to the law, then the law hath done with a man: take a malefactor that hath committed any capital crime, when the law hath had power over him, and put him to death, now he no longer lives to the lawes of this world, but he lives to another world, *Rom. 7. 1.* so is this case, there is not any Christian that hath beene put to death, by the law of God, that hath beene struck downe by the terrors of the law, but ever after he is as a dead man to this world, and he now lives as a man of another world, his conversation is in Heaven; *Phil. 3. 20.*

Reas. 2.

Taken from the second marriage, which God calls us to, when he calls us to death to the Law, by the Law; *Rom. 7. 4.* We are dead by the law; so as that the law, and consequently sin which had power over us by the law, should have no more dominion over us, but that we should be married to Christ, and so bring forth fruit unto him, so that when by the law we are dead to the Covenant of the law, now all the fruits we bring forth are to the Lord Jesus, we depend upon his grace for guidance,

dance, and upon his word for warrant, and his Ordinances we frequent, the seeds of his grace we conceive, and so bring forth fruit unto God.

Taken from the purchase which Christ hath made of us unto himselfe by his death, the possession which he claimes, whensoever he strikes us dead to the Law, Christ having dyed for us; hee therefore dyed, *That we might not live unto our selves, but unto him,* 1. Cor. 5. 45. When Christ strikes us dead to the Law, so as he doth not only blast our lusts, but makes us run to Christ, by which occasionally, the life and death of Christ working together, brings us on to Christ, and by this means Christ hath laid fast hold on us, for otherwise, the Law of it selfe would never lead us to Christ, were not the blood of Christ sprinkled upon our hearts, so as that the soule cannot rest, until it find something of Christ dispensed to it.

Reas. 3.

This serves to warne all Christian men from three principall vices, that do commonly accompany their lives, Self-pleasing, Secrecy, and Dissidence, all of them expressly here reproveable, *Rom. 13. 1, 2.* When we live no other life, but to please our selves, we think we are our owne, and we live from our owne Rules, and to our owne ends, and live securely, and many times Gods own servants are to be blamed herein, they grow dissident, and thinke neither God nor man cares for them; doe but therefore try, and you may know, whether ever the Law had any kind of working upon your spirits, or no: If we be such as stand upon our owne freedom, Our tongues are

Vse 1.

our owne and we will speake, *Psal.* 124. and we breake the bonds, and cast the cords from us, *Psal.* 124, 3. If we will stand upon our owne bottomes, free to live according to our owne wils, and rules, and principles, certainly the law of God never had any worke upon such unbroken hearts. And so you may make it an use of tryall, if wee thus stand upon our owne bottomes, the Law never came so neere us, that wee understood the true sense of it; and how many are there, that live in the bosome of the Church, who yet will beare no yokes, nor bee bound to any thing? You say, you respect God, though not his servants. The Scribes and Pharisees pretended they respected God the Father, though they did not the person of Christ, and yet when they cast his cords from them, they resisted God himselfe; so if God by his servants call us to repent, and to lead a new life, and we have a devise to put this off, because we thinke it is the devise of some curious braine, this is not a legall way, and so put it off, this is to stand out against God himselfe; but if God give us an heart to thinke that wee stand bound to his Law, it is a signe the Law hath had its worke upon us, else wee could never have lived to any mans ends but our owne; but when we live so, as to advance nothing but our owne pleasures, wee need not wonder if wee live without being desired, and dye without being lamented; and therefore let this weane us from such a disposition, for if wee doe not live to God, then wee live without God in the World, and so the

the life of an Atheist.

This may serve to teach men, not to bee too *Vse 2.*
 sharpe in censuring their brethren in such wayes,
 as wherein they desire to live unto God, and dare
 not but so live; *Rom. 14. 7, 8, 9.* *One man keeps a*
day to the Lord, another man keeps it not, why,
both doe it to the Lord; Who art thou then that
 judgest another man? for hee lives not to him-
 selfe, but to the Lord. While a man lives by the
 Rules of the Word, and in what ever he doth, he
 seekes the glory of God, and the good of the
 Church, though other men doe not so, yet judge
 not one another in cases of this nature; Suppose
 one man keepeth this or that day, prescribed by
Moses law, another man keeps it not; hee that
 keeps it, thinkes he is bound by the law of God
 to keepe it, and for the edification of the few
 whom he would not offend, another man keeps
 it not, because he thinkes they are abolished in
 Christ, for the benefit of the Gentiles, yet hee
 that doth either, doth it to the Lord; so that here
 is the point, If it appeare that the life of our bre-
 thren is by the Son of God, and by the Spirit and
 word of God, and desire to live no other life but
 so, then be sparing in judging and censuring one
 another.

It may bee to provoke any man to an holy and *Vse 3.*
 Christian life before God, and not to bee afraid
 of the meanes that lead to it; Many a poore soule
 thinkes when God begins to worke upon him,
 hee feares hee shall never see good day after; if
 once the Law of God strike in upon him, that
 once

once hee begins to become a dead man to his
 lusts, cannot drinke, nor sweare, &c. if he be-
 gin to make conscience of his waies, he thinks
 he shall now live a disregarded life, but bee not
 afraid of that which is the life and comfort of a
 Christian soule, the onely way to bring a man
 to an honourable life, wherein he lives not to his
 base lusts, nor to the unthankfull and base world,
 but unto God; and in very deed, till a man bee
 by the Law struck dead to the Law, that a man
 finde himselfe a dead man in the sight of God,
 no better then a man given over to death and de-
 struction, till then, he is full of self-pleasing, and
 selfe-seeking, till then, a man lives to himselfe,
 and unto others but for himselfe. Take you
 the measure and scantling of any naturall man
 upon the face of the earth, take but the scantling
 of your heart, and give mee the *Summa totalis*,
 and see if he lives any way but to himselfe, and
 for himselfe; shew mee the noblest Heroes a-
 mong the Gentiles, the bravest spirits among
 Christians, the stoutest and wisest among the
 Sonnes of men, and let them tell mee if this bee
 not so, That a man that lives a life of nature,
 whether he lives or dies, he lives and dies to him-
 selfe; and shall wee thinke this to bee the onely
 brave life, which the sonnes of men satisfie
 themselves in, the onely honourable life; and
 a man would thinke himselfe a mad man, if hee
 should live otherwise; to live besides a man
 selfe and the world, is counted a life of phrenzie
 and madnesse, whereas indeed, a man must be

besides himselfe, or else hee cannot live to God. So when *Paul* discoursed of his owne conversion and manner of life, the Governor told him rightly, hee was *besides himselfe*, he stood not upon himselfe, as many a man in such a case would have done, and yet, *Paul* knew full well, he was never neerer God, then when he was furthest off from himselfe, never more sober and wise then at such a time to preach the Gospel; And therefore in the name of Christ, let me call upon you, not to be afraid of legall terrors, nor of a Christian life; looke not at such wayes, as an utter undoing to you, it is the onely way to live unto God, despise not such a life; true it is, *As long as thou doest well to thy selfe, men will praise thee*, Psal. 49. 18. and men will thinke that thou deservest to live in the world, but know this, that wee should not wholly live to our selves. And therefore since the Holy Ghost is pleased, to call us on to lead an higher life then nature, I beseech you, let me perswade you to some better affection to the life of God, bee not discouraged with it, nor discourage others from it, know this, there is an higher life then the life of nature, a life that lives not to it selfe, but from the hand, and word, and Spirit of Christ, from the Rules of Christ, and to the glory of Christ, and to the good of others.

To direct and comfort Christians, that by the Law are dead to the law, to encourage such men the more to goe on, and to be farre from the

vse 4.

the former life which they have lead. Know if ever the Law of God have struck you dead to sinne, it hath struck you downe from all dependance upon your owne righteousness, so as that now for ever you must live to the Lord Jesus: Why are you discouraged because of dulnesse and livelesnes in the performance of holy duties? you would still live to the Law, but your life is from Christ, and not from your owne works, be they never so good.

And let it be a further direction unto you; labour to bee weaned from the world: not that I call upon any man to neglect his calling, but that must be had respect unto, though after the other; A man must not be so carefull for his daily bread, as that he wholly forget, and neglect his duty to God. And for your comfort, let no Christian man thinke, he lives an unregarded life; many men complaine, they may dye when they will, no body ownes them; *David* himselfe sometimes was ready to thinke so, *No man cared for my soule, Psal. 142.4.* It was his complaint indeed, but there was sinne wrapped up in it, *Esay 40.27.* If thou livest to God, make account of this, there is not the poorest Christian, that hath learned to live to the Lord, but God will regard him, both in life and death; Thou shalt never live but desired, nor dye but lamented, and therefore never feare what will become of thee, though thou beest cast aside as a refuse commodity, and every wretch can tell how to trample upon a poore Christian,
yet

yet know, that *the candle of the wicked shall be put out*, when he dies he shall stinke, as the snuffe of a candle, but the light of the righteous shall shine, and the memory of the just is precious, and when thou diest, the stoutest and roughest heart will secretly say, Would God I might dye the death of such a man, and that my latter end might bee like his.

THE

yet know, that the candle of the wicked shall be put
 out: when he dies he shall leave, as the smoke of
 a candle; but the light of the righteous shall shine,
 and the memory of the just is precious; and when
 thou diest, the poorest and roughest heart will
 testify, *Would God I might dye the death*
of such a man, and that my inter and neighbour
like him.

THE

THE
LIFE OF
FAITH.

Gal. 2. 20.

*I am crucified with Christ, nevertheless
I live.*

THese words (as you have heard)
contain a third Reason, or Argu-
ment, brought by the Apostle, to
prove, that men who are justified
by faith in Christ, dare not give up
themselves unto, nor allow themselves in any
knowing sin.

And it is taken from the fellowship which a
justified person hath in the death of Christ. Crucif-
ied with Christ, and therefore dead to sin.

Now this his crucifying with Christ, because
against it, it might be objected, but you live still?
therefore he amplifies his crucifying with Christ,
by the diversity, I live still; yet shows you what
kind of life it is.

First,

First, for the roote of it, it is a life, I live, yet not I, but Christ in me.

Secondly, In the flesh, in his mortall body.

Thirdly, He shews you the instrument of this his life, Faith in Christ Jesus, which though hee live in his mortall body, yet his life is not a carnall and corrupt life, but a life of Christ, Christ lives in him.

So that in these short words of the text; I am crucified with Christ, neverthelesse I live; you have set forth, both the life and death of a Christian.

A person justified by Christ is crucified with Christ, for Paul speakes in the name of all that seek for righteousness by Christ, *ver. 17.* the note is evident from the words.

To bee crucified with Christ, implies two things. First, to have fellowship with Christ in his death, see it manifest; and we are said to have fellowship with Christ in his death, in three respects:

First, In regard of the *value* of his death, the *merit*, *price*, and *ransome* of his death, which he made and paid for us; he offered up himselfe to take away the sins of man, *Heb. 9. 28.* so that by the propitiation and atonement he made for us, our sins are taken away, *Rom. 3. 24, 25.* and you know when God speakes to the soule, humbled by the voyce of a Messenger, one of a thousand, to declare to man, where his righteousness is to be had; God will say, *Deliver him, for I have found a ransome for him*, *Job 33. 23, 24.* so that there is no poore soule that finds a ransome by
Christ

Christ, but it is as much as if he had paid it himself. *Mat. 20. 28. The son of man came to give his life a ransom.*

Secondly, we are said to have fellowship with Christ in his death, in respect of the *vertue* of it; his death doth not onely pardon; but in some measure crucifie, so that the body of sin in us is crucified by the death of the Lord Jesus Christ, according to that *Rom. 6. 6.* Our old man is crucified with Christ, that the body of death may be destroyed in us, that henceforth we should no longer serve sin. *Gal. 5. 24. As many as are Christs, have crucified the flesh with the affections and lusts;* So that now by vertue of the crucifying of the Lord Jesus, all our sinfull lusts are mortified, so as that we are in some measure struck off from putting forth such vigour and strength of affection to any worldly comfort, as before we did. In respect of which, it is said *Gal. 6. 14. God forbid we should glory in any thing, save in the crosse of Christ, whereby the world is crucified to me, and I unto the world.* These goodly buildings and Palaces are not the things he sets his heart upon, there is not here left a stone upon a stone, no more triumphing in such comforts as these be; and this *John Baptist* was wont to preach, that *all flesh was grasse, and all the glory thereof but as the flower of the field.* This is because of the spirit of bondage and mortification, breathing upon them, *Esay 40. 6, 7, 8.* Thus we draw vertue from Christ crucifying and mortifying our lusts, so farre as they are unsetled and carried inordinately after any world-

ly comfort: Indeed God hath allowed all the comfortable good things of this life to them that obey and love the truth, *1 Tim. 4. 3, 4, 5.* But yet so, as that in respect of the strength and vigour of our affections, we say, *Whom have I in heaven but thee? Psal. 73. 35.*

Thirdly, A justified person hath fellowship with Christ in the *likenesse* of his death; for that *Paul* doth exceedingly desire and long after, *Phil. 3. 10.* I counted all things losse, not onely that I might be found in him as justified by faith in him, but that he might know the power of his Resurrection, and the fellowship of his suffering, *and be made conformable to his death;* meaning that as Christ did suffer, so he might feele Christ in all his sufferings, and that his owne sufferings might be conformable to his death, according to *2 Cor. 4. 10.* *I bear about in my body the dying of the Lord Iesus;* he meanes that he did continually expose himselfe to such kinde of sufferings, as his calling led him to, that as Christ dyed for him, so he died for Christ in this world. All his afflictions were some kinde of resemblance of the sufferings of the Lord Iesus; so a man is partaker with Christ in the fellowship of his sufferings, *1 Pet. 4. 12, 13, 14.* When a man is brought on to fiery trialls, or any other affliction in this world, then is he partaker of the sufferings of Christ; for though it be true, a Christian cannot so carry his sufferings as in some things to be like Christ, yet in some others he may.

There be two things in Christs sufferings; wherein

wherein we are not like unto him. The one is that he suffered the whole malediction or curse that was due to us for our sins, now the curse of God is removed, and now they come as pledges of Gods Fatherly love to heale the corruption of our nature, and to perfect the worke of faith in us.

The other is, that Christ in his sufferings made satisfaction to the Father for the sins of all the people of God; he gave his life a ransome.

This is not to be found in our sufferings. But yet three things there be, in which we have fellowship with Christ in all our sufferings, when we suffer as Christians.

First, in respect of the *cause* of our sufferings; That look as Christ suffered for righteousness sake, so we must not suffer as evill doers; for to suffer as an evill doer, is opposed to the sufferings of Christ, in that place of *Peter* aforementioned, we must agree in this, both to suffer without cause in respect of man: There is cause why Christ should suffer, as having our sins upon him, and there is reason why we should suffer chastisement for our sins from the hand of God, but in respect of man, it must be without cause.

Secondly, there must be a likenesse in the *manner* of our sufferings: as Christ suffered *meekly* and *patiently*, *Esay* 53.7. so ought we patiently without murmuring; yea and *joyfully*, *Hebr.* 12.4. *Looking unto Iesus, the Author and finisher of our faith.*

Thirdly, There must be a likenesse in the *fruits* of our sufferings, look as Christ learned obedi-

ence by it, so must we, *Heb. 5. 7. They bring forth the quiet fruit of righteousness, Heb. 12. 11.* Thus are we said to be crucified with Christ, by having fellowship with him in his death.

Now in the second place, we have such fellowship with Christ in his death, as is a kinde of crucifying, which implies three things.

First, crucifying you know was a *lingring death*, they were many houres a dying, fainting, and pining away; though Christ was soone dead, yet so were not the other; and it implies thus much, That we in our sufferings shall have a *lingring work* of it, wearing, and wasting, and consuming of us, till in the end we lay downe our heads in Gods peace. *1 Cor. 15. 31. I die daily*; notwithstanding all the comforts I have in Christ, the supportance and consolation I meet with, yet I take them to witness, I die daily: Corruption daily dyed in him, else he could not so rejoyce in his sufferings; the outward man dying daily, and the inward man renewed day by day, he had a *lingring death* of his lusts, not but that he hastened after a speedy subduing of his lusts, but yet at the best hee had but a *lingring worke* of it.

Secondly, crucifying was counted an *accursed death*; now the curse is removed; but yet because God would have us drink of the cup, we shall taste of the bitterness of it, in the mortification of sin, *Esay 38. 17.* God sprinkles our afflictions many times with much bitterness, and all to this end, that sin might be more and more bitter to us, and

we more weaned from our lusts, and prepared for a better life; mortification many times puts us to much anguish, *No affliction is joyous for the present,* Heb. 12. 11.

Thirdly, crucifying was a *shamefull death*, specially among the Romanes, which was *without the gate*, as if they were not worthy to live in the fellowship of any place; so was Christ crucified, Heb. 13. 12, 13. And therefore, if we would be partakers with him in his death, we must be content to bee thrust out of the gate; and hence it is, that the world reproveth us, and counts Christian profession a disgracefull way, and the more like unto Christ it is, the more loathsome it is to the world; let us therefore goe forth and bear his reproach.

Now for the reasons of the point.

It is taken from Gods acceptance of Christ as *Reas. 1.* of a publique person in his death and sufferings; he died not to and for himself, but the Lord hath laid upon him the iniquities of us all, *Esay 53. 56. He was wounded for our transgressions, and by his stripes we are healed*; and God might firly impute our iniquities unto him, and his sufferings to us, in respect that he made him the head of his Church, the Saviour of his body, *Ephes. 5. 23.* Christ is the Saviour of his mysticall body, by becoming the head of his Church: So looke as the head suffers, all the members suffer; so God making Christ our head, he suffering, we suffer with him.

It is taken from the power of the spirit of Christ, *Reas. 2.* which

which by his death he hath purchased and procured for us from the curse of the Law, that we might finde the promise of the spirit through faith in him, *Gal. 3. 13, 14.* so that we now receiving the spirit of Christ from the death of Christ, hence it is that we are made conformable to his death; for the same spirit of Christ that raised him up from the dead, doth also quicken our mortall bodies, *Rom. 8. 13.* And the same spirit by which he died, doth mortifie sin in us, *Rom. 6. 6.* Hence is that speech, The old man is crucified in us, the mighty power of Christ working a spirit of mortification in us, that spirit mortifies the pride of our hearts, the vanity of our mindes, the hypocrisie of our spirits, the rebellion of our natures, and crosseth the principallest of our affections to the profits and pleasures of this world, and all from the power of the spirit of the Lord Jesus, applying the efficacy of the death of Christ to our soules, and thus are we made like unto Christ in suffering.

Vse.

It may first serve to take away a scandall that many times is cast upon the Doctrine of Justification by faith, imputing to it licentiousnesse, and opening a doore to liberty to all sin; the common objection of Papists against this Doctrine, who doe object, as the false Apostles did, but the Apostle convinces the fallshood of such an Objection by many reasons. There is no man seeks righteousness by Christ, but he destroyes the body of sin; no man partakes in Justification by Christ, but he is crucified with Christ, and if we therefore be justified

justified by faith in Christ Jesus, there is no man weaned from sin, more then such men, no man more weaned from the things of this world, nor so much, as he that is justified by faith in Christ Jesus, no man hath fellowship with Christ in his death *pardoning* his sin, but he hath fellowship with him also *purgine* him from sin, so that herein the Apostle puts an answer into the mouth of all justified persons, against that cavill against this Doctrine of Justification by faith in Christ.

It is a signe of tryall, to know whether any of us be justified by faith in the Lord Jesus, the main point that concernes the peace of every mans soule; It is that great case of conscience, in which whosoever is not resolved, he knowes nothing of conscience or of Religion as he ought to know, and the Apostles word herein is very emphaticall, *Seeking for righteousness*. Thou that know it by this; So many as seek to be justified by Christ, they are crucified with Christ: Well then, art thou alive to all thy lusts, the strength of thy spirit goes an end with all thy lusts further then the Law restraines thee not; there is no lust but thou strongly affectest it, whether it be pride, or vaine fashions, or worldlineesse, or whatever else, and so you may try it by all the former things delivered.

It may serve to teach Christian men that have found their part in Christ, and have found lusts decaying; Be not troubled with the sufferings you meet with in this world, goe on in this

Vse 2.

Vse 3.

world, go on in this worke, it is the most happy employment thou canst follow; Thou findest a lingring work of it, to get a proud heart humbled, to get a wanton and uncleane heart made pure in the sight of God; why, it is enough if they bee but a dying, though lingring, so thou beeest but doing, and dost not please thy self in thy lingring, though it be but slow worke, yet it is crucifying worke, and though a man crucified live a while, yet he lives but a dying life, and though there bee bitterness and shame in the worke, yet notwithstanding goe forth and fight the Lords battailes, and suffer joyfully from Gods hand, and from mens; God will bruse thee, and make thee to have experience of sorrow, as well as Christ had; the world will have an eye to thee, thou shalt not goe without some nayling to the crosse, yet feare not for all the evils that shall befall you, thou hast fellowship with Christ in all thy sufferings, and that is enough for thee. And therefore suffer constantly, and learne obedience by it, and bee sure you grow more fruitfull, and more abundant in all the works of righteousness.

Dott. 2.

A crucified Christian yet lives.
Nevertheless I live. What doth he meane by that? Why, first I live a naturall life in this mortall body, these crucifyings are not such as crush me to death; *Yet I live*, I thanke God, I am lively to goe about all the duties God calls me to; and I live also a spirituall life, *1 Cor. 6. 9. 10.* We are as unknowne, and yet well knowne, as dying, and behold we live, crucified with Christ, but yet I live,

live, 2 Cor. 4. 8. to 11. Troubled on every side, alwaies persecuted, and yet not destroyed, even when most crucified, yet still they live.

Reas.

Taken from the efficacy of the life of Christ, in the death of Christ, and so from the life of Christ, in the death of Christs members, 2 Cor. 4. 10, 11. Alwaies bearing about in my body the dying of the Lord Jesus, that the life of Christ might bee made manifest in us; so that when a Christian man is crucified with Christ, here is the fruite of it, the life of Christ is manifested in our dying body of sin, mortifying our corruptions, supporting our spirits, in our weakest and worst times; for when the Lord Jesus was crucified upon the Crosse, he spoyled principalities and powers, and trampled upon all our enemies; so in the death of all his members to their lusts, he spoyles the power of darknesse, and triumphs over all the enemies of their salvation.

Vse 1.

To satisfie the minds of such as are afraid of their friends, wives, or children, brethren and sisters, afraid they should be lost, and be men of another world, if once they become crucified and mortified, if once they finde them seeking righteousness by Christ, and dead to the Law, and weaned from the world; many a poore soule is apt to thinke it selfe undone, and so will our best friends pity us, and say, alas for us, wee are utterly undone, so many persecutions and afflictions, as we are now subject unto, as men quite cast away; but be not deceived, see what the Apostle here saith, hee would have all the world know,

know, he is not an undone man; Though I bee crucified with Christ, neverthelesse I live, I live a bodily life *vigorous*, and a spirituall life *gracious*. Therefore let no man be afraid of mortification, and the duties that lead to it; yea, let me say to you, Looke as you see it is with a man in his carnall estate, when he thinks himselfe most lively, he is then a most dead creature, dead in trespasses and in sins, *Ephes. 2. 1, 2.* and *1 Tim. 3. 6.* so let me say to thee, when thou art dead to sin, thou art most alive to God, through Jesus Christ; but should you say to a carnall man, I am glad to see you so lively, and so cheerefull, and so livelike, he may say to you, Alive? alas, I am dead in trespasses and sins. But come to a Christian and say to him, I am sorry to see you so drooping, what all a-morr, all crushed and crucified; what would he say? why, *Ter. 1. 19.* and were I a little more dead, I should live a more lively life then ever yet I did; and therefore, bee not afraid of being too much weaned from the world, feare not the likelihood of your selves and yours, for at the worst you shall be able to say, *Psa. 118.*

Pse 2.

Of comfort to all such Christians, as are indeed mortified and crucified with Christ in this world; Doe you so alwaies carry the matter, as when they are most ready to faile you, you may beate up your hearts with this resolution? *Neverthelesse I live, persecuted, but not forsaken, dying, but behold we live, having nothing, yet possessing all things, poore, and yet making many rich;* so that if you find at any time, your spirits dismayed and discouraged

couraged with any weaknesse of body, or distresse
 either of the inward or outward man; yet a man
 must inure himselfe to this speech, *Nevertheless
 I live*; What though I be crucified with Christ?
 why, I live still: What though many things be-
 fall me amisse? it matters not, so that I fall but
 into the armes of Christ; suppose I fall into the
 jaws of death, yet though dying, behold I live;
 thus must every Christian resolve within himself,
 when he meets with hard measures, from Gods
 hand, or from mans. God thought it comfort
 enough for *Baruch*, and yet he spake but of a natu-
 rall life; Behold, I will give thee thy life for a prey,
 and that is enough for thee; and so *Ebedmelech* the
 good Ethiopian; I will not deliver thee into the
 hand of them that seek thy life, but thou shalt have
 thy life for a prey, though he lose profit and plea-
 sure, yet nevertheless he lives; though heaven
 and earth should fall together, and estate all crush-
 ed, *nevertheless I live*; he shews not forth his own
 dead-heartednesse, but the life of Christ; he never
 suffers but for well-doing, and he learns obedi-
 ence by it, and he gets his corruptions mortified,
 and his distempers healed; and is not this a most
 comfortable condition, when a man may say, *I am
 crucified with Christ, yet nevertheless I live?*



Gal. 2. 20. I live, yet not I, but Christ liveth in me.

Yet not I, but Christ liveth in me.

Now he corrects, or indeed rather explains himselfe, how or what kind of life it is that he lives; Not, hee, how then? Christ lives in him.

So that in these words, you have a deniall of himselfe, to be the author and roote of his owne life; he denies himselfe to live, even then when he doth live.

Secondly, You have an acknowledgement of the Author and roote of his life; Christ lives in his life.

Doctrine.

A living Christian lives not himselfe, but Christ in him.

Or thus:

The life of a Christian is not his owne life; but the life of Christ Iesus.

Either of both these expresse these two parts of the verse; A living Christian lives not himselfe, not his owne life, but Christ lives in him.

First, See how a living Christian lives not his owne life, after once he hath had part in the death of Christ, and hath thereby beene initiated into the life and power of Christs death, and so become a mortified and crucified Christian in some

mea-

measure, such a Christian lives not his own life in this world.

There is a threefold life, *A carnall life, a spirituall life, and a naturall life;* and in some respect, a living Christian lives none of these lives.

A carnall life is expressed in three things, in living to a mans lusts; in living to the world; and in living to a mans owne wisdom and reason.

Now a Christian man lives to none of these; He lives not to his owne lusts: *How shall we that are dead to sin live any longer therein? Rom. 6.2.* He looks at it as an absurdity; and indeed in some measure monstrous; *ver. 6: The body of sin is dead in us, that we should no more serve sin;* and *ver. 7.* he that is dead with Christ, is free from sinne: arme your selves with the same minde; now you live no longer to the lusts of men; but to the will of God; this life *Paul* doth not live; he is not lively at his lusts, they are death to him; for though a Christian man may be defiled, and sometimes overtaken, yet so farre as he is a living Christian, so farre he is a dead man to those lusts, they are the deadnesse of his heart; the discouragement of his Spirit, the hell of his soule, that he is compassed about with such evils as these be; *Oh wretched man that I am, Gal. Rom. 7.13, 24.* as if it were the death of his life; that he carried about such a body of death with him. Now then, saith the Apostle, if I doe that which I hate, *It is no more I that doe it, but sin that dwelleth in me, Rom. 7.20.* It is the misery of my spirituall life, that I am at any time dead-hearted

hearted to spirituall duties, and somewhat apt to close with temptations to sinne, whether darterd by Satan, or stirred up by my owne corrupt heart, and therefore if there be any life of sin in me, in the least measure, it is the death of my heart.

And secondly, so neither lives he in regard of the *world*, for though you may have a godly man busie in his calling from Sunne rising to Sunne setting, and may by Gods providence fill both his hand and head with businesse, yet a living Christian when he lives a most busie life in this world, yet he lives not a worldly life.

There are foure or five severall differences between a Christian his living to the world, and another mans that is not yet alive to God, and hath no fellowship with Christ in his death.

First, A Christian man principally seeks Christ above and before the world, *Mat. 6. 33*. He doth first look for spirituall things, he had rather have his part in Christ, then in all the blessings of this life, he would first order his heart to Christ, his principall care is about that, and if he doe not so, he looks at it as his death, which a worldly man doth not.

Secondly, As he first and principally seeks Christ, so all the good things he hath, he looks for them from Christ, he goes not about his businesse in his owne strength, but what he wants he seeks it from Christ, and what he hath he receives it from Christ, *Gen. 33. 5, 11*. If God blesse him with children, with health, or with estate, or what ever

ever other comfort of this life, he lookes at it as a free gift of Gods grace, he doth not sacrifice to his owne nets, nor to the dexterity of his owne hands, but these are the blessings God hath graciously given to his servant, though common, and such as every one hath, yet not so to him.

Thirdly, A Christian man, as he receives the world from Christ, so he enjoyes them all in Christ. I meane he enjoyes it not in the sense of his owne desert, but he lookes at himselfe lesse then the least of them all, Gen. 32. 10. *I am lesse then the least of all thy faithful servants to thy servant.* This is to enjoy all in Christ, not in his own worth, but in the merit of Christ.

Now this a Christian doth; whatever his businesse be, in his worldly businesse, he doth not lead a worldly life.

Fourthly, Hee useth and imployeth all for Christ, In our gates, saith the Church, are all manner of pleasant fruits, my Beloved I have kept them all for thee: When he hath many blessings, he considers what he shall doe with them. This is the frame of a living Christian, one whose heart is given to Christ. I have indeed all manner of these things, faire houses, well furnished roomes, pleasant provision of all sorts, but my Beloved I have kept them all for thee, though I have never so much, yet it is all for Christ, 1 Cor. 10. 31. That God may be glorified in Jesus Christ, this is the summe of his eating and drinking, and buying and selling, &c. this is the purpose
of

of all, this is all for Christ, and this is so to live in the world, as not to live like a man of the world, and so he makes good work of his worldly businesse, though in themselves never to intricate.

Fifthly, A living Christian lives unto God, even then when he lives in the world, in that he is willing to leave worldly businesse, and worldly things for Christ, leave them all, rather then part with Christ; this is the resolution of his spirit, and his practise when he is put to it, *Psalm 45. 10.* Hearken O daughter and consider, *forget thy kindred and thy Fathers house;* let them all goe, forget thy pleasures and treasures in *Pharaohs Court;* so shall the King have pleasure in thy beauty, that if any thing stand betweene obtaining of Christ, and the enjoying of the world, let all goe; were the comfort of this life never so precious and glorious, yet forget them all, let them all be as a dead commodity for a living Christ, *Matth. 16. 27.* We have forsaken all and followed thee; and if afterward the world and Christ should fall out, as sometimes they will, and ere long it will be that a man cannot keep his heart in a comfortable plight with Christ, but it will cost him losse of friends, and sometimes losse of estate, and sometimes losse of life, why yet a Christian will forsake all for Christ, if once the world and Christ come to fall out; and in this case a Christian thinks it no hard choyce, though *Demas* did, *2 Tim. 4. 10.* I passe not at all, saith a Christian, so that I may but finish my course with joy, *Acts 20. 23, 24.* This is the

the true life of a Christian in respect of his Christian life, and wherein he differs from a worldly man; for there is no worldly man that lives a worldly life, but his first care is for his estate to settle that well, and when he hath thus provided for him and his, in the remanent of his time he will seek Christ.

And when he gets any thing, he depends much upon his trade, he lives unto himself, and what he hath he thinks he hath deserved it, and he will be much offended with Gods providence if he be crossed in his designs and labours. And that which he hath, for whom doth he keep it? He will say for wife, and children, and kindred, but how they will use it, that is no matter. And if it come to a parting blow, that either the world or Christ we must lose, they think men very unwise that will part with a bird in the hand for two in the bush. They may goe away sorrowfull, but away they will goe, if there bee no remedy, rather let Christ provide for himselfe; for their part, they will beare no such burthens for him; but now a Christian lives not to the world, and if hee should so live, it were rather a swoune of Christianity, then any life and power of Christ.

For a carnall life, which is a life of living to a mans owne wisdom and reason, he lives not that life neither, *If any man would be wise in this world, let him become a foole that hee may bee wise,* 1 Corin. 3. 18, 19, 20. No living Christian but he must deny his owne wisdom, judgement,

and understanding, that he may be wise in Christ; You say, what, would you have men senselesse, and mopish, and not understand themselves? No, no, here is the point, True grace doth not destroy a mans wisdom, but rather enlargeth and enlighteneth it wonderfully; so as that men by nature are blinde, but spirituall wisdom enlightens the eyes of the blinde. It is an excellent speech, that in the *Heb. 11.1. Faith is the substance*; in the Originall it is, Faith is the *substance of things not seen*; The meaning is, that if wee should tell many a man, that the favour of God is more worth then any blessing of this world, the blood of Christ more precious then gold, the Spirit of grace the best companion for the soule, &c. these seeme to many a man but faded things, no substance in these things: This is but some strong imagination of some melancholy braines, he sees no such matter in them, and he is perswaded there is no such thing, it is onely faith, that sees substance in these things; To a faithfull Christian there is substance in all the promises, there is waight in the examples, threatnings, and Commandements of the word, substance in the favour of God, and in the blood of Christ, and in fellowship with the spirit, and in other things there is none at all. Now in this case a man must see all his wisdom to be but folly, all the high thoughts hee had of the world and himselfe, hee must looke at them all as vain; and all the low thoughts he had of Religion and the wayes of grace, hee must looke
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at them all as folly and madnesse ; So that here a Christian is dead to his owne wisdom ; that which sometimes hee thought to have beene his chiefeft good, is now nothing but vanity and vexation of spirit, but when hee comes to see spirituall things have onely true subsistence in them, then he leads a wiser life then ever hee did before.

Now for his *spirituall life* : A living Christian, his whole spirituall life is Christ, and not himselfe, his spirituall life is not his owne life.

There be three parts of spirituall life, which a Christian lives in this world, the fourth (which is the life of glory) he lives in that which is to come.

A life of Justification, a life of Sanctification, a life of spirituall Consolation.

1. A life of Justification, *Rom. 5. 18.* Now a Christian man lookes for Justification, not from all his spirituall performances, prayer, preaching, receiving Sacraments, &c. He lookes at all these as losse, that hee might winne Christ, *Not having his owne righteousnessse, Philip. 3. 6, 7, 8, 9.*

2. For his life of Sanctification, he doth not make account that himself is sufficient, as of himselfe, to thinke a good thought, *2 Cor. 3. 5.* When God hath given him grace, yet *he can doe nothing* in any lively manner, unlesse Christ assist him, and help him at every turne, *1 Cor. 15. 10. By the grace of God I am that I am, and the grace in mee was*

not in vaine; but I laboured more abundantly then they all; yet *not I*, it is not I that have took all this paines; though he had a good calling, and an honest heart, yet *not I*, nay, neither was it the grace of Christ that was in him, but the *grace of God that was with him*; it was the spirit of God breathing in his grace, that made *these graces thus flow forth*, Cant. 4. ult. Though he had many precious graces bestowed on him yet not he, nor any grace in him, but the grace of God *with him*, that wrought with him, and acted, and did all he did wherever he came; Now blessed be God that makes manifest the favor of his grace, 2 Cor. 1. 12. 10 15.

3. And thirdly, for his life of Consolation, there goe two things for the making up of a mans consolation, partly Gods favour, and that is better then life, Psal. 63. 3. Psal. 30. 5. *In thy favour is life.*

Secondly, The prospering of Gods work in themselves and others, 1 Thess. 3. 8. *Now we live, if ye stand fast in the Lord*: they were his joy, and his crown and glory; But was that his life of Justification, think you? No, nor of his Sanctification neither; though the Church had falne, yet *Paul* his work had been glorious in Gods sight, and he had still been justified and sanctified; but it was the life of his consolation: this is our life, and the crowne of our rejoycing if you stand fast in the Lord.

Now for a mans *naturall life*, how can a man be said not to live his owne naturall life? Yet a Christian

Christian may say, that in some measure he lives not his owne naturall life, but Christ lives in him, Acts 17.28. *In him we live, move, and have our being*; You say, so hath a carnall man his life from Christ; True, but he acknowledgeth it not; In him was life, and that was the life of men, *Ioh. 1. 3, 4.* A Christian man hath his naturall life from Christ, as from an head that gives both spirituall and naturall life; In him thou hast given me life and breath, and thy visitation hath preserved my being, *Ioh 12.10.* Christ gave us our life, and he preserves it, wee cannot better explaine it then thus; A wind-mill moves not onely by the wind, but in the wind; so a water-mill hath its motion, not onely from the water, but in the water; so a Christian lives, as having his life from Christ, and in Christ, and further then Christ breathes and assists, he stirs not; *Psal. 104.29, 30.* *My times are in thy hands, Psal. 31.5.* *Dan. 5.23.* Thou hast not honoured thy God, *in whose hand thy breath is, and all thy wayes,* it was the sinne of the prophane King not to regard it; All his wayes and turnings, his sicknesse and health, and all his changes, they are all in Gods hands; *Ier. 10.23.* *I know that the way of man is not in himselfe;* upon thee have I beene cast, from my mothers wombe, thou hast poured me out like milke, and by thee I was curdled in my mothers wombe, so that I live; What you *Paul*? No, not I; as if it were too broad a word for a Christian man to speake, *Though I live, yet not I.*

Now secondly, how may it be said, that Christ

lives in a living Christian ; How ? as a roote of his life , as the Author both of his spirituall and naturall life : for his carnall life, that he is wholly dead unto ; but for his other, Christ is the Actor and roote of all, for God hath given him above all *to be head of the Church* ; as the members live a reasonable life from the head, so doth the Church from Christ ; *Without me you can doe nothing*, John 15. 1. 2. he is called the *Prince of life*, Acts 3. 15. 1 Cor. 15. 45. And this comes to passe partly by Gods acceptance of him as our head ; God hath appointed him to bee our head ; and also by the communication of his Spirit to us, 1 Cor. 6. 17.

And thirdly, by faith, for it is faith that receives Christ to dwell in us, *Ephes. 3. 17.* so that by these we dwell in Christ, and so live in him, and he in us, for by this meanes Christ is made our roote, *Rom. 11. 17.* so as we that were by nature *branches of the wild Olive*, are now made partakers of *the good Olive* : and hence it is, that wee bring forth savoury fruit, some fruits there bee, which if you never transplant them, they will grow wild, but transplant them, and they will bring forth fruit ; so take any man that is wild by nature, and let him be crucified with Christ, cut him off from fellowship with *Adam*, and his lusts, and implant him into Christ, and then he is made partaker of the true Olive, and so will bring forth good fruit.

Use.

It may be first an evident signe of tryall to every one of us, of our owne estates, whether we have part in Christs death yea or no, whether wee be living

living Christians, or no ; Christians we are, wee cannot denie, and so have an outward right to partake with the rest of Gods people; But would you know whether you bee living Christians, or no? Consider, a living Christian lives not himselfe, but Christ lives in him ; Christian signifies one *Anointed with the grace of Christ*, 1 John 2. 27. Now for this consider what hath beene said ; If thou beest a living Christian, thou livest, yet not thou, but Christ in thee ; And let me say this to every Christian soule, and take it as an eternall truth, if to this day thou livest to thy lusts, and livest in any knowne sin, and it is the delight of thy soule to live in pride, and covetousnesse, &c. if you live in any sinne, and desire so to doe, thou maiest be called a Christian, but thou art a dead Christian. But you say, you thank God, you have bid adieu to all your lusts: but it was a shrewd saying of old, *Eliciti perimus omnes*, we most of us perish by lawfull things ; and therefore I say further, Dost thou not live to the world ? Thou sayest, Is it not lawfull for a man to be diligent in his calling, thou canst not leave thy businesse, as such and such as are bankrupts ; Well, God forbids thee not to be diligent in thy calling ; let me tell thee, if thou canst so live in the world, as that thy first care is to seeke Christ, before the doing of any worke of thine owne, and if to manage thy calling thou looke for helpe from him, and looke at thy selfe, as unworthy of any merrey from God, and askethy heart, who is all this for? is it for Christ ? canst thou say, I have kept

them all for thee? and canst thou come to this resolution, that if Christ and thy calling come to be at variance, yet thou canst part with all to keepe fellowship with Christ? then thou livest in the World, but art not a man of the World; Christ sits next to thy heart all this while, and then thou art well; but otherwise let mee tell thee, if thou canst first be busie about thy calling, and thinke you have wit enough for your owne businesse, and you think you deserve all you have, else you would not bee so much disturbed when you are crossed in it; and if you use them not for Christ, but you lose him in the use of them, and you keepe it, that you and yours may bee some great ones in the World; and if a crosse way come, that Christ and your estates must part, you turne your back upon Christ, and upon all that professe his name; then bee not a lyer against the truth, thou art of the world, and livest to the world, and the Lord Jesus hath yet no hold of thee; and therefore bee sure if it bee so with you, you have failed in one of these; you have stirred about worldly businesse, before you looked for Christ, and gone about them in your owne strength, and in sense of your owne worthinesse of them, which makes you discontent when you are crossed in them, and you consider not for what end you laid up all these; and hence it is, that when it comes to a parting blow, many a Christian is foiled about the world: and therefore looke seriously to it, and if you conceive worldly things have some subsistence in them, but not

not so of the things of GOD, then it is not Christ that lives in you, but you live to your selves.

To cast a just reproofe upon living Christians, *vse 2.*
that Christian men should not live like Christian men; a shame for Christian men still to live in pride, and uncleannesse, committing the works of darknesse; and therefore bee ashamed that ever you should take up the life of a Christian, and still bee more forward for the world, then for Christ; still to bee impatient for worldly crosses, and still to want serious thoughts for whom is all this, and yet not come to consider how you must part from all these. This may cast much confusion upon the face of a Christian man, that to this day they cannot say that they live unto Christ. Somethere be, who say, that they live unto Christ, and some that say, they will not have Christ to reigne over them, *Luke 19. 14.* some there be that say; Let us breake his bonds asunder, and cast his cords from us, *Psal. 2.* but it were a shame that any Christian should do so.

To teach us all, in the name of the Lord Jesus *vse 3.*
Christ, to desire to make knowne to our owne consciences, and to the world, that wee are crucified with Christ, and live to God; let us say, it is not enough for a Christian to live besides his lusts, or that the world is lesse to be regarded then Christ, &c. but I pray you practise this resolution daily, unlesse you have some thoughts of this daily, you will lose your
spirituall

spiritual life daily, and you never finde your hearts lost in worldly businesse, but when you want a heart daily to consider what God calls you to, you must therefore have these thoughts daily. And further, take this counsell, if thou beest troubled about thy justification and peace with God, let this comfort thee, that thou knowest thou livest not by thine owne graces, but by Christ.

Vse 4.

Of comfort and consolation, to every soule as can truly say, this is the frame of their hearts, they doe not live themselves, but Christ in them; bee not you discouraged at your owne weaknesse, but make account your living in Christ will beare you out, and therefore labour to be loose to the World, and live like those that have a living fountaine to run unto, for supply of what ever you stand in need of, that so all the rest of our time may not be a life of our owne lusts, but of Christ in us.



GAL. 2. 20.

The life which I now live in the flesh, I live by the faith of the Son of God.

IN these words hee shews you the Instrument, by which he lives this life of God, and that is, faith in the Son of God. The life I now live in the flesh; he meanes not the life of corrupt nature, though sometimes living in the flesh, be so taken in Scripture, as *chap. 5. 17.* But a man lives not the life of corruption, by faith in the Son of God, but that life he lives by his owne sinfull lusts; and in the Apostles language, he lives not that life at all; but he meanes the life he lives in his mortall body, so long as he lives in this world, whether it be a naturall or a spirituall life, hee lives by the faith of the Son of God.

The life of a Christian, is a life of faith in Christ Iesus. Dott.

A point which the Holy Ghost often speakes expressely, *Hab. 2. 4.* *The just man shall live by his owne faith*, according to this, *I live by the faith of the Sonne of God*; and that he there speakes of faith in the Son of God, is evident from the verse before; When they were afflicted by the Babylonians,

nians, the Prophet stirs them up to wait for deliverance; but how shall they doe in the meane time? why, if a man cannot stay and wait, his heart is not right in him, but *the just shall live by his faith*; this is a maine principle of our Christian faith; so *Rom. 1. 17. The righteousness of God is revealed from faith to faith, as it is written, The just shall live by his faith*, *Gal. 3. 11. Heb. 10. 37. 2 Cor. 5. 7.* For further opening of this point, let me shew you that this is true, and then the reason and application of it. It is a double life which we live in this world, setting aside the life of lust, and corruptnature, which a man crucified with Christ is wholly dead to, but now the life a Christian doth live, is partly a spirituall, and partly a naturall life.

Now spirituall life is threefold, the life of justification, the life of sanctification, and the life of comfort and consolation, for all these are called life in Scripture.

First, for justification, *Rom. 5. 18. Col. 2. 13.* Forgiveness of sin and justification, in Scripture phrase, is all one; as a Judge in acquitting a malefactor, he gives him his life; so justification, and Gods pardon of sin is all one; and that is the life of every poore condemned soule, that is borne in sin; and hath been under the bondage of the curse of Gods law; he hath quickned us in forgiving us all our sins.

Now whence comes it, that we are thus justified, and that our sins are forgiven us? is it not by the faith of the Son of God? *Rom. 3. 28.* he concludes,

cludes, (which shewes you it is no occasional speech) but he speakes of a principall point; We conclude that a man is justified by faith, so that when the conscience is struck with remorse for sin, and the heart deeply distressed, and thereupon he looks at himselfe as an undone man, then by this, (faith helping to draw a poore soule neare to Christ, to seek peace and pardon from him) hee findes that indeed God hath discharged him of all his sinnes, and this is the life of our Justification.

For the life of Sanctification, *Eph. 4. 18.* He principally meanes, they were estranged from the life of sanctification, by the ignorance that is in them, and the blindness of their mindes. Now it is by faith that we live the life of holinesse, and purity of heart, therefore *Acts 15. 9.* Faith purifies and sanctifies the heart. But how?

First, by deriving holinesse and purity from Christ, who is made to us of God *our sanctification*, as well as *our justification*, *1 Cor. 1. 30.* Waiting upon God is an act of faith, which acts it selfe by hope, whereby we renue our strength, *Esay 40. 30, 31. 2 Cor. 3. 5.* We trusting upon Christ for the righteousness of justification, that conveighs a spirit of grace into our hearts, by which we come to be purified from sin, and so live the life of holinesse.

Secondly, Faith helps us to live a life of holiness, by giving us to lead our whole life by warrant from the word of God, *Rom. 14. 23.* Faith will not step one foot forward further then the word directs

rects it, *Psal. 119. 9.* How is it that we come to take such heed to our wayes? why, onely by faith, by which we look at all our actions, as warranted by the word, and from thence we turne not aside any way.

Thirdly, There is in faith a power to incite, and encourage us to doe all that we doe, to walk in such good wayes, to encourage us to be speaking and meditating on good things, *Psal. 116. 9, 10.* *I will walk before the Lord in the Land of the living; I beleevved, and therefore I spake it;* I spake how I would live for aftertime, that I would walk before God in the Land of the living; and what encouraged him so to speake? Why, *I beleevved, and therefore I spake it;* And the Apostle quoting that place, faith, *We beleevve, and therefore speake.*

How doth faith come thus to encourage a man two wayes:

First, There is an act of faith, that breeds boldnesse in Christians; when faith sets them a worke, it emboldens them, so as to see his way plaine before him, and so to goe about with courage, *Eph. 3. 12.* wee have accessse with boldnesse through faith; an unbeleevving heart is ever scrupulous and doubtfull, and uncertaine, and goes about every work faintly and deadly, but let but a Christian see, that this is the revealed will of God, there is your way, and that will put life into his businesse.

Secondly, There is this also in faith, it doth present our work to God in the name of Jesus Christ,

Christ, & it makes us to beleeve that it shall be accepted, *Col. 3. 17.* Faith doth all in his name, & that encourageth us to beleeve it is accepted, though done never so poorly on our parts, yet because we distrust our selves, and doe all in the name of Christ, faith imboldens us much in the acceptance of it.

Thirdly, The life of Consolation, a Christian man may have his sin pardoned, and lead an holy life, and yet a wonder to see, even his life of justification and sanctification may be but a dead life to his sense; For did you never see such a Christian live a sad and uncomfortable life? had you never any experience of it, that your best life was but a living death? though sin be pardoned, yet you have no comfort in it; and though you live a blamelesse and a faultfull life, yet you finde no life in it. Therefore it pleased God to provide, that when he gives life of justification and sanctification, he also bestowes the life of consolation, which puts life into the two former, as they put life into it, and this is also called *life*, *1 Thess. 3. 8.* *Now we live if you stand fast in the Lord*; why, did his justification and sanctification depend upon their standing? No, let them stand or fall, his justification and sanctification stands firme; But the life he speaks of, is the life of consolation, his heart was inwardly comforted and refreshed to see them stand fast in the grace of Christ; so *Chap. 2. latter end*, This is his crown and joy, if you stand fast.

The favour of God is the life of a Christian,
Psal.

Psal. 30. 5. Yea thy favour is better then life, *Psal. 63. 3.* God forbid the life of a Christians justification or sanctification, should stand upon other mens obedience, but the life of his consolation stands in the sight of Gods favour to us and other men, so that all these three lives are all lived and had by faith.

Now faith hath sundry acts by which it works joy and consolation.

First, it refresheth our hearts with Gods peace, upon the experience of our justification, *Rom. 5. 1.* and peace is the life and comfort of the soul, *Phil. 4. 7.* *It passeth understanding, and keeps our hearts and mindes in Christ Iesus.*

Secondly, Faith in all our businesses casts all our care upon God, *1 Pet. 5. 7.* *Trust and roll thy wayes upon him, trust on him, and leane not to thine owne wisdom.*

Thirdly, There is another act of faith, that keeps consolation alive in the heart, and that is, faith enters into that which is within the vails, and shewes us the light of Gods countenance in the midst of all our troubles, *Heb. 6. 19.* it layes hold on Christ, and gives us to see, that all the trialls and temptations we meet with, come out of the Fatherly love of God for our best good, and out of his very faithfulness, *Psal. 119. 75.* *I know that in very faithfulness thou hast afflicted me;* and that keeps comfort alive in the heart; we see by faith that God knowes we have need of all our sufferings, *Rom. 5. 1, 3.* *And not onely so, but we rejoyce in tribulations,* though it come to threshings, (as the word

word signifies) though it leave us naked and bare, yet faith can help us to rejoyce in it.

Fourthly, Faith keeps consolation alive in our hearts, by quieting our hearts to wait upon Gods leisure for seasonable deliverance, *Esay 28. 16.* He that beleeves makes not haste.

Secondly, We live as a spirituall life, so a naturall life also by faith; that life which we live in the flesh, in which we eat, and drink, and sleep and goe about the businesse of our callings.

First, it helps us to live a naturall life, by restoring us from sicknesses and diseases that else would extinguish naturall life in us; *Goe thy way*, saith our Saviour to the Woman, *Mat. 9. 22.* *Thy faith hath made thee whole*; there is a power in faith to put life into decayed nature; So for deliverance out of danger; Prepare me lodging, saith *Paul*, *for I trust I shall be delivered to you againe*, *Philom. 22.*

Secondly, we live a naturall life by faith, in that it is onely faith, that acknowledgeth our naturall life to be received from Christ; In him wee live, move, and have our being, is a voice of faith, *Acts 17. 18. Iohn 1. 3.*

Thirdly, we live a naturall life by faith; in that wee goe not about any worke of our labours, wherein we shew reason, but *In the name of the Lord Iesus*, *Col. 3. 17.* we trust unto God for his blessing upon all, and so we live this naturall life by faith in the Lord Iesus.

Is taken from the power which God hath given unto faith to receive Christ, and to act the life

Reas.

life of Christ, for Christ is said to dwell in our hearts by faith, Ephes. 3. 17. and we receive Christ by beleaving on him.

Now you know the Lord Jesus wheresoever he dwels, he is a quickning Spirit, 1 Cor. 15. 40. Do but give way for the Lord Jesus to dwell in us, and then wee receive a mighty power of a quickning spirit from him, quickning us with assurance of pardon of sin, and power of grace and consolation: and hence it is that in Scripture you may observe, faith is applied to all the activity, and dexterity, and livelihood that is found in the most stirring members of the body; faith is said to doe the office of the eye, of the mouth, of the hand and foote, and tongue, and eares. Of the eye; by faith *Abraham* saw Christs day, *Ioh. 8. 56.* Sometimes you reade of hungering and thirsting after Christ, *Ioh. 6. 35.* and wee feed on Christ by faith, as the body feeds by the mouth, and by faith we are said to receive Christ as by the hand, *Ioh. 1. 12.* and *Henoch* is said to walke with God, and that was by faith, *Heb. 11. 4, 5, 6.* Sometimes some profit not by the word, because it is not mixed with faith, *Heb. 4. 2.* so, Heare and your soules shall live, *Esay 55. 2.* and *Acts 16. 14.* and it is the prayer of faith that finds hearing with God, *Iam. 5. 15.* So that faith is lively and mighty through God, to cast downe strong holds; and unlesse faith be active and stirring in all, the whole man is but a dead trunck, all is but dead, unlesse faith put activity and dexterity in all.

vs. 1.

It is first a reproofe to all the sons of men, that have

have not yet attained to this grace of faith; let a man be never so lively in the life of sense, that he can relish his meate and drinke, and sleepe, and walke, and talke, &c. yet all the actions of his life, without the life of faith, is but a dead life; when a man is most lively in the life of sense, it is but the action of a dying man; let a man live the life of reason, and so as that he can discourse never so wisely and judiciously, and that he can converse with all sorts of men, and transact businesses in great dexterity, yet it is but a dead life. If a man be lively in whoredome, drunkenness, pride, &c. this is the life of lust, and is but a dead life; *A woman that lives in pleasure, is dead while she liveth,* 1 Tim. 5. 6. This is no life of Christ, Is it any other life then a Turke, or an Infidel may live? What is there no difference betweene men that have been baptized into the name of the Lord Jesus, and the life of a Jew, or a Barbarian? Am I called a Christian, and live not the life of a Christian? A Jew or a Turke may live the life of sense as well as I; or is there no use of reason among the Romans and Grecians, before they heard of Christ? were they not the fountaines of all the liberall Sciences? and shall the life of a Christian bee no more then the life of a Pagan to this day? yea, and which is worse, Shall a Christian live the life of pride, and wantonnesse, and covetousnesse, and dis tempered passions? Shall men pretend to be Christians, and yet not at all to live the life of faith? Now what a dead life is all this? what a pity is it to see men and women so active at the life of sense and rea-

sou, and lust, and so dead-hearted to the life of faith? and yet this is all the life men live, till God put a principle of life by faith into the heart; in the meane time, if God should cut the thred of our life, we should have dropt into hell without recovery: what a poore life is it, that men should be active about sense and reason, and lust, and gaine, and yet sin unpardoned, and the life of holinesse not so much as sought after to this day? What pity is it to see so much life of nature working the death of our soules?

Vse 2.

To exhort us all, as ever we desire to be living soules in Gods sight, and to live like Christ, (and can we live as Christians without faith?) to learne to live by faith; and the better to stir you up to this, consider that not onely our life is dead, but without this, the life of Satan workes mightily in us, *Ephes. 2. 2.* without faith *wee have our conversation after the spirit that ruleth in the ayre*, it works energetically, and what a poore life is it, to worke the life of Satan? yet consider that without faith, every thing in this life is uncleane, *1 Tit. 15. 16.* the very meat and drink we receive into our bodies is uncleane, because we receive it not by faith, *1 Tim. 4. 3.* it is the want of faith that keepeth good things from us; *Christ could not doe many things among them, because of their unbeliefe, Mar. 6. 5.* Unbeliefe kept *Moses and Aaron* out of the promised Land, *Numb. 20. 12.* and the Prince from tasting of the plenty, *2 King. 7. ult.* All the distempers and disquietnesse you meet with in this world, springs from unbeliefe, looke
but

but back to all the murmurings of thy soule, and tell me if it be not all an act of unbelief, *Numb. 14. 2, 11.* *How long will this people murmur and not believe?* if God have promised to give them the Land, what need they to murmur, how great soever the people bee is it not an easie matter for God to blow down their Cities? If therefore you see any discontentment or murmuring, know it is want of belief; and therefore as ever you desire to live a quiet life, as ever you would see comfortable dayes, and would see your sinne pardoned, so learne to live the life of the Lord Jesus, learne to attend as for your lives, to the word of the living God, which is able to beget the life of faith in you, *Rom. 10. 17.* Live not under drie nurses: In the feare of the Lord, delight in such a Ministry, as wherein the tongue of faith may speak a word in due season, *Esay 50. 4.* And so, bee carefull to pray for a *spirit of faith*; You say, how can you pray for faith, without faith? Why, if a man bee importunate for a spirit of grace, he shall have it, *Luke 11. 9, to 13.* though hee bee not heard as a friend, yet he shall be heard for his importunity; if you have but learned to pray for grace, God will give you it at length, and wrastle with God for a blessing; And by all meanes take heed you live not a life of lust, nor content your selves in a life of sense, for either of these will choake faith; so long as wee are lively at our lusts, there is no roome for faith: Religion loves to lye cleane and sweet, Christ will not dwell in an house of drunkenesse, and prophanenesse, &c. therefore aban-

don all uncleane lusts, *Cease to doe euill, and learne to doe well*, *Esay 1. 16.* and take heed of the world, or else it will choake the life of faith.

Vse 3.

It may serue to teach Christians that haue received this life of faith, to learne to live by their faith; Many a poore Christian hath received it, yet the Lord be mercifull to us, such bunglers are we, we cannot live the life we haue received; what a shame is it, that we should know we haue received Christ, and yet live no more like him; as you may see in the manifold failings of men, contrary to the forenamed lives.

Vse 4.

Of comfort to any Christian man, that either desires, or doth live this life of faith; Many a poore man is willing to become a Christian, but that he thinks he shall live an uncomfortable life, that he shall now bid adieu to all his old acquaintance, and live like a mope in the world; but be not deceived, there is no feare of such discouragements in the life of faith; the life of grace and of faith, is farre beyond the life of sense and reason; for a man to live such a life, as to see all his sins pardoned, and to doe all his actions by the rule of the word, and to wait upon Christ for acceptance, let me tell you, the Angels in Heaven live no better a life then this, and therefore let no man be discouraged, for there is no life like to a Christian life; notwithstanding all other lives you may lye downe in sorrow, *Esay 50. 11.* And for you that haue already learned to live this life, let me tell you, the more faithfully you live, the more lively you will be.

An use of tryall to know whether we live this life of faith or no, if not a life of faith, thou dost not live the life of a Christian, either thou wantest faith, or the exercise of faith; but of this see more as followeth.

WHE come now to a first use of the point, because it containes in it the whole life of a Christian; Let it therefore be the use of instruction to all Christians, to learne how to live this life of faith, both of justification, and sanctification, and consolation, which is our spirituall life, and also how to live a naturall life in this world, and all by faith.

Now first to open to you the life of faith in matter of justification, which is the first foundation of our Christian and comfortable life in this world.

Justification you heard consists in pardon of sin, through the applying of the righteousness of Christ to the soule, Col. 2. 13. *He hath quickned us, forgiving us all our trespasses, and sinnes;* Our soules are dead, untill the pardon of sin hath pur quickning into them, *We conclude that a man is justified by faith, without the works of the Law,* Rom. 3. 20. Now then that you may bee instructed in the practise of faith, to the obtaining of the pardon of your sinnes, upon which depends all our comfort in this life and in another; Let me shew you, how faith doth justifie us, that we may the better learne to live by faith in Christ Jesus, for the pardon of our sins.

There be 4. principal acts & works of faith, w^{ch} it doth exercise in the heart of a man unto his justification. And there be some others which faith doth exercise in a mans heart after his justification, and in all these he doth live the life of faith.

First, to our justification, faith hath this worke in the heart, it *convince*s the heart of a man, convinces him of two things; First, of sin, and consequently of the danger by reason of sin, not beleeving in the Lord Jesus Christ to salvation all this while: when the Holy Ghost is come, he will convince the world of sin, *of sin, because they beleeve not in me*, John 16.8. that is the first worke of faith, as it prepares us, and leads us to justification, and makes way for it, though not that act which doth justify us; faith in the truth of Gods word, revealed to us in the ministry thereof, it convinces us of our sin, and especially our sin of unbelieve; wee finde our selves convinced of infidelity, and of our dangerous condition by reason of that sin. A man may heare a thousand Sermons; and yet they never worke kindly upon him, till they be mixed with faith, *Heb. 4.2.* that is, not with so much faith as to convince him, that the word of God is true, which he hath not beleeved hitherto. It is true indeed, by the preaching of the Law, and the application thereof to the conscience, a mans heart may be made sensible of sin, and of his dangerous estate, but that may, and many times doth, end in utter despaire, and so may this faith that convinces us of sin, in regard of not beleeving, end in despaire, if it here rest; but this

this faith when God gives it a convincing power in the soule, and intends to lead to justification, it doth not onely convince of sin and danger, but it convinces us also of the truth and goodnesse of all the promises offered to us in the Gospel, and satisfies the soule that there is pardon with God, *Psalm 130. 4.* there the spirit of God breathes in an humble Christian out of deepe distresses both of inward and outward estate: but what doth faith in this case? it convinces such a soule, that yet neverthelesse there is pardon to bee found with God, and there is plenteous redemption wrought by Christ: and there are many gracious promises revealed in the word, and faith convinces us of the truth and goodnesse of them, could we but get our part in them. And as it possesseth us, that there is mercy with God, so it convinces us of a possibility that mercy is to be had, *Who knows* (saith the King of Nineve) *but that God may have mercy,* &c. *Jonah 3. 9.* *Joel 2. 13, 14.* This is the first worke of faith as it sets us forward, and leads us on to justification. There is an opinion that many a man hath of the possibility of the pardon of his sins, which springs not from the conviction of faith, in respect of the riches of Gods grace, or the plenteous redemption of Christ, or the truth and goodnesse of Gods promises, but it conceives a possibility of pardon from the hope he hath, that hee hath not lived so wickedly, but God may have mercy on him, as well as on another man; Now when faith convinces a man of sin, and withall of a possibility of pardon, yet it convinces him not upon that ground, because he hath not sinned so desperately,
for

for he thinks himselfe of all others *the chiefe of sinners*, Tim. 1. 13, 14, 15. so that if a man can but see the work of faith in his heart, he may conceive he hath had the first work of faith upon him, as it leads on to justification.

2.

A second worke of faith is, that it *subdues* the heart, and that word reacheth farre, it subdues it to sundry exercises. First it subdues the heart to lay downe *all opposition against God*, all weapons of hostility, it strikes them all out of his hand, it subdues us to lay downe all confidence of our owne worth and goodnesse: even as a Rebelle that hath taken up Armes against his Prince, and if a gracious pardon be proclaimed, that if he will lay downe his weapons and come in, if you should now see him submit and throw downe his weapons, and forsake his strong holds, and yeeld himselfe up to his Prince, is it not an evident signe, such a man beleeves the truth of his pardon: for if he did not, he would stand still upon his guard, and maintaine hostility against his Prince; if but once he lay aside these, you may be sure he beleeves his pardon; and so may you speak of your owne soules, if you can submit to God, and lay downe all confidence in your selves and your owne worth, you may know it is faith in confidence of the pardon that hath subdued your hearts thus far; this is that which the holy Prophet holds forth, *Esay 55. 7. Let the wicked forsake his way, and God will abundantly pardon*; it is an evident signe that we draw neere unto God, for pardon of our sin, when we forsake our former imaginations,

ginations; Ephraim shall say, what have I to doe any more with Idols? Hosea 14.8. In thee the fatherlesse find mercy, ver. 3. When they renounce running to Idolaters, and cast aside their Idols themselves, then they beleeve there is mercy to bee found with God for fatherlesse creatures, and therefore they will have no more to doe with any sin. This is another worke of faith, and tends to, and leads on the soule to justification.

Secondly, as faith subdues the heart to lay aside enmity against God, so it subdues us to a reverent esteeme and affection to the meanes of grace, and to the Instruments that convince us of our sins; and though a rebellious heart kicks against them, yet faith will subdue the heart to a reverent and amiable respect to those persons that have thus convinced them, Acts 2.37.

Thirdly, Faith subdues us to a serious consideration of our owne estates, and to consider what wee should do, and likewise to a consulting with others about it; A naturall man minds not the things of God, he will finde himselfe any thing to doe, rather then that, but faith brings the heart to a serious consideration of its estate; Luke 15.17. it is said hee came to himselfe, and growes solicitous what hee should doe, and if a soule cannot helpe it selfe, it cryes to others, as they did; Acts 2.37.

Fourthly, Faith subdues the heart of a Christian to a readinesse to doe any thing according to what his owne heart sees by the word is to bee done: Sirs, what shall I doe to be saved, Acts 13.16. & Acts 9.

5,6. Lord, what wilt thou have me to doe? say but what, and I will doe it; as the rich Merchant man; he would goe sell all for the pearle, *Mat. 13. 45, 46.* This is the work of faith, to do or suffer any thing, so he may but finde Christ.

Fiftly, faith subdues the heart in the end to *an humble confession of sins* against God, that though before we never knew what it was to pray, at least not humbly, now we can confesse our great wickednesse; and that which before we thought but little, we now see to be out of measure sinfull; we now look at our selves as chiefe of sinners, now we largely lay open our vilenesse and basenesse, the carriage of the matter seemes to bee worse then our sinnes themselves; I have sinned against heaven, and before thee, and am not worthy to be called thy son; It were, he thought, a shame to such a Father, to have such an unthrift to be his son, he had not the temper of a son in him, and now he would be content to be as an hired servant; now *our uncircumcised heart is humbled,* *Levit. 26. 41.* So the King of Nineveh in this case, he rises from his throne, and puts on sack-cloth, they debase themselves to the dust, as unworthy of any mercy.

Thirdly, Faith, when it leads us to justification, it *opens* the heart, and that both to speak to God in prayer, to long after him with sighs and groanes, and unutterable expressions, and also it opens the heart diligently to attend to the word of eternall life, *Mat. 16. 14.* to see what great need we have of listening to the word, *Psal. 85. 8. I will hearken*

bearken what God saith, for he will speak to his people peace. And as it opens our hearts to listen, so it opens our hearts to an earnest calling upon God for peace and pardon; every thing sinks deeply, now that faith opens the heart. Now, saith the King of Nineve, *let man and beast cry mightily to the Lord, Ionah 3.7,8.* That is the nature of the work of faith, it opens the heart to cry for renewal of justification, *Psalm 55.1,2.* Now a man can tell what he stands in need of, now he doth not onely confesse his wickednesse, but declare his iniquity, and is sorry for his sinne, *Psalm 38.8.* Lord be mercifull to my soule, for I haue sinned against thee, *Psalm 41.4.*

4. A fourth act of faith as it leads to justification, is, that it hath a power to *establishe and fixe* the heart upon Christ, so as the heart relies on Christ for pardon, and upon him alone. This is that act which doth iustifie us; it fixes the heart upon Christ, to look to him, and to wait upon him, and depend on him, to cast my selfe upon him, though I doe not yet know what he will doe for me; there I look for it, and never give over till I finde it. This is properly called *beleeving on Christ*, rolling my selfe upon him, and to this the promise of justification, and pardon of sin is made; as a childe that had been scared by some terrible sight, turns away from it, and claspes about the Father, *not because he is unsafe, but that hee may be safe*; such is the case of a poore Christian, that hath been convinced of his sin, and scared at the sight of it, he is discouraged from confidence of his owne

owne goodnesse, and being sensible of his danger, he clasps hold upon Christ, and looks for salvation from him, and therefore cleaves and hangs about him for it, and waits upon him, *though he be not certaine what Christ will doe for him*; this soule is now properly in an estate of justification, like as it is with a man, that hath plunged himselfe into desperate debts, and many Serjants pursuing him to lay him up, which if once he be taken and laid up, he knowes he must never thence depart till he have paid all, which he knowes his estate will never reach unto, and of a sudden he spies out a man, of all others the most likely to take up the businesse for him, and he hath no hopes but in him, yea none can doe it but he, and he hath done it for many, and now he will not let him goe, but wearies him with suits till he become bound for him; so is this case, when once the soule of a Christian is brought to this passe, it lookes at Christ, and neither rich nor poore, young nor old, but at him; then indeed our soules put forth that act, by which we are justified in the sight of God from all our sins. This act of faith doth interseret it selfe into all the former; when a man is convinced of the danger of his sinne, he believes a possibility of pardon, and so of the rest. In all these is this act of faith interwoven, to rely upon Christ for grace and peace and pardon, and not to look from him. *Isay 45. 22. Look unto me all ye ends of the earth, and be ye saved; this is so come unto Christ that we may be saved; Iohn 6. 35. To this healing and pardon and peace is promised,*

mised, *Mat. 11. 28.* This is the formall act of faith, by which we beleeve on Christ for justification, not that act by which we beleeve our sins are pardoned; we doe not say (as the Papists conceive we say) That faith by which we are justified, doth justify us, by putting forth this act, to beleeve that our sins are pardoned, and that the promise of grace is ours, but we say we beleeve on Christ, and rely and wait upon him, that all the promises may be ours, that speciall grace and mercy may through him be conveyed unto us: so that this is the very point, when a Christian mans heart is brought to this, being humbled with sight of sin, the heart opened to confesse the sinne, to looke after Christ, and no whither but after him, now is the soule brought on to justification; and now faith having thus brought the soule to justification, it hath a further act about our justification.

That is, by the gracious and mighty power of Christ, and the vertue of the promise, it perswades us that all the promises are ours, that pardon of sin, and speciall grace is ours. This is an act of faith, that *flowes from* our justification, and *followes it*, and is conversant about it; it applies Gods speciall love to me, as well as to any other. *Thou hast in love to my soule delivered mee from the pit of corruption, Esay 38. 17.* This is not that act of faith which doth justify him, but that which *declares and manifests* his justification, faith having justified us, it then puts forth this act to make us beleeve that we are justified, and that our sins are pardoned,

pardoned, and to quiet our hearts therein, *Psal.* 32. 5. *I said, I will confesse my sins; and thou forgavest me;* When he could come to God, and look after God, for the putting away of his iniquity, this is not that act of faith by which his sinne was forgiven him, but it was forgiven him before, and faith now comes and shews that it is forgiven. And from this act of faith, flow three notable fruits.

First, *Peace of conscience, Rom. 5. 1.*

Secondly, *Boldnesse of accessse to God, Rom. 5. 2. Eph. 3. 12.*

And thirdly, *Joy in the holy Ghost, Rom. 5. 2. 1 Pet. 1. 8.* This is the worke of faith after justification.

But besides this, there is another act of faith which renewes our justification, and continues it, and establissheth us therein, it renewes the sense and sight of the pardon of our sins; for consider, it is the failing of many Christians who are truly justified, and have made use of their faith to cast themselves upon Christ, and yet after that time, they detaine this grace of faith in much unthankfulnesse and unrighteousnesse, and use not their faith to renue and continue their justification untill they come to fall into some grosse sinne, and then they clasp about Christ againe, and thence comes all that deadnesse of heart, that is in many of the best of Gods servants, by not putting their faith to exercise in this kinde; their conscience growes dull and cold, and the sweetnesse of the pardon of their sin is vanished and departed, and hence

hence it is that ye have many an old experienced Christian as much to seeke, as many a soule that never yet knew what assurance meant; he wil pray with more life, his heart more subdued to the will of God, and more convinced of his corruption, then many an experienced Christian that in time past had more sense of his justification. And hence it is, that an ancient Christian will take more carnall liberty to sin against God, then many a poore soule dare doe, that never yet knew what it is to be assured of pardon of sin; but hee follows hard after Christ, he is more savoury, and more feelingly goes about any Christian duty, then many a man that hath had much assurance: Not, but the truth is there still, but it is very dead and dulled; justification is there, but the life of it is much decayed: This is therefore a life of faith, and a work of faith, as it is conversant about our justification. Consider here *Abraham* and *Dauids* example; *David* when he had fallen into a foule sinne, he sought for mercy; but *Abrahams* fall was not like this, yet even *Abraham* when he was holy, was justified in the sight of God, yea eventhen it is said, he was justified in the sight of God, and that by faith, *Rom. 4. 3, 4, 5.* Now saith the Apostle, *To him that worketh, wages is doe, not of grace, but of debt; but to him that worketh not, but beleevesth in him that justifieth the ungodly:* And speaking of *Abraham*, his faith is commended for righteousness, even *Abraham* beleeves in him that justifies the ungodly: What doe you thinke *Abraham* looked at himselfe as an ungodly man,

when he was justified in the sight of God : yet so saith the Apostle, though a man lived as graciously as *Abraham* or *David*, yet blessed is the man to whom the Lord imputeth no sinne, and in whose spirit there is no guile ; Let a man keep his spirit without guile, yet he must not beleeve in the sincerity of his owne heart, but in God ; *Enter not into judgement with thy servant, O Lord, for in thy sight shall no man living bee justified, Psal. 143. 2.* Faith not onely helps us to clasp about Christ, but it assures us, that we are justified, and daily puts us in minde of our ungodlinesse, and unworthinesse of any mercy, it still puts us in minde, that of sinners we are the chiefe, *1 Tim. 1. 15.* This is a true, and lively work of faith, it makes us sensible of our daily ungodlinesse.

If indeed that faith which justifies us were but a transient act, and no more, our justification would lie dead, but that faith that justifies us, makes us daily carry in our hearts a sense of all daily ungodlinesse, and of our need of the grace of Christ, for daily peace and pardon, and therefore causeth us daily to seek to Christ, as if we had never knowne what assurance of justification had meant.

Vse.

Now to apply this first to all those who have sought for peace and pardon of sin, and have not found it to this very day. The truth is, you wrong your soules, because you seek for justification in that wherein it stands not ; many a poore soule never thinks himselfe justified, nor his sin pardoned, till he can beleeve it, such a soul lives a very wearisome

weariſome life, and without ground, for ſuch a miſconſtruction of the truth of God doth much diſquiet a poore ſoule.

You ſay; May I beleeve that I am juſtified, and that my finnes are pardoned, before I bee aſſured of it? *Object.*

I anſwer, Yes, for the aſſurance of your juſtification is not that which juſtifies you, but that which comforts you; as ſoone as ever God gives you an heart to reſt upon Chriſt, and to roll your ſelves upon him for juſtification, and to wait upon him, and to look no other way but to him, thou art juſtified in Gods ſight. And therefore to help thee herein, take this counſell. *Anſw.*

Fiſt, look not ſo much at the hainouſneſſe of thy ſin, though never ſo great, for they are not ſo great, but God hath pardoned as great and greater, this is a burden inſupportable, thou takeſt thy finnes more to heart then God would have thee.

Secondly, apply thy heart to bewaile thy unbeleeſe before God, bee aſhamed of it, that having had ſo many experiences, thou ſhouldeſt be no more confident of Gods mercy to thee.

Thirdly, pray for a ſpirit of faith.

Fourthly, meditate upon the abundant grace of God in Chriſt; with him is *plenteous Redemption*, rich, and precious, and free promiſes; looke wiſhly at them, and there is a ſecret power in them to perſwade the heart of a man to beleeve.

Fiſtly, meditate of the many ſinfull creatures

God hath shewed rich grace and mercy to ; *Our Fathers trusted in thee, Psal. 22.* God hath shewed mercy to *Mary Magdalen, to Peter, to David,* and all these grosse sinners. And this may bee a meanes, through Gods grace, to quiet thy heart, though yet thou hast found no assurance.

Ps 2.

Let this be applied to you that have found all these works of saving and quickning faith in your souls ; if you have found faith convincing you of sin, subduing your lusts, opening your heart, and hath assured you of the pardon of your sinne, let me say to you, as you have begun to learne to live by faith, so live for ever daily by the same faith, say not, that faith that justified you is dead ; time was when you were in trouble, you sought, God and he quieted you, but it is not so now, and therefore you think there is an end of your justification. Nay, but *Abraham* lives by his faith, as long as he lived in this world ; many a poore Christian wonders hee should bee so dead-hearted, and so little power of grace in him ; why, but hast thou not forgot thy justification ? hast thou not left off to stir up thy selfe to lay hold on Christ ? *Esay 64, 5, 7.* We have not taken paines with our soules to clasp about Christ for new supply of justification ; wonder not then if our best righteousnesse be like a menstrous cloth : and therefore as thou desirest to maintain a lively spirit in thee, so daily walke in the sense of thy ungodlinesse, and daily clasp about Christ ; that pardon of sin may be as new a mercy to thee as ever it was.

We

WEE now come to speake of the second worke of faith; concerning our justification; by which it doth assure us of our justification; for the life of faith doth not onely bring us on to justification; but in time it brings us to the assurance of it. It is a point of speciall use; and very necessary for all that have not attained this assurance, and expedient for such as consider as have already attained it. It is by faith that the Apostle here saith; *Christ hath loved him, and given himselfe for him*; it doth not onely procure us pardon of sin, but it tells us and assures us of it.

Now, how doth faith perswade with our hearts; to assure us of our justification?

Answer. Faith works this by foure principall Acts of the life of faith; which are these. First, by applying generall promises to our particular estates; generall promises of generall mercies; I put them both together; mercies, whether of Gods free love, and mercy in himselfe, or whether mercifull great works that he hath wrought for us, or gracious promises he hath made to us: though they bee generall and common to all the people of God, yet faith assumes them and singles them out, and applies them particularly to a mans selfe; faith claimes a propriety in all that good, which God is in himselfe; which hee hath wrought for his people, and hath given to his servants; as is evident in the text, *Who hath loved me*; You? what you *Paul*; more then *Peter*? Why, he hinders no man from claiming his part in the common salvation,

vation, but what ever they do, he challenges his part; *I live by the faith of the Son of God, who hath loved me, and given himselfe for me;* and Peter lives by the same faith, not by Pauls faith; but by the same faith of the Son of God, who hath loved him, and so doth every Christian man, he lives by applying Gods free grace and love, which rests in God himselfe, and by applying that great redemption God hath wrought for us in Christ, which is the common meanes of salvation, to all that beleeve in him, and we live by those promises he hath given us. This is the proper worke of faith, it applies the mercy and grace of God, the redemption of Christ, the promises of the Gospel, and makes them all a mans owne particular, and by that we live, and faith it is, that so applies them. But somewhat more plainly, because it so neerely concernes our salvation: see how faith is said to apply these generall promises of generall blessings to our owne particular estates.

It is the property of faith to apply, not onely promises, but the whole word of God, as well as the attributes and benefits of God; as see in particular, faith applies the Commandements, and threatnings, as also the promises; and by applying one of these, it applies them all.

How doth faith apply the Commands of God? why, *Psal. 119. 66. I have beloved thy Commandements;* The meaning is, I do beleeve it is my duty, to perform every one of the Commandements, as much as any mans duty else, it is my case, to mee is the Commandement given, he doth not name me,

me, when he saith, Remember to keepe holy the Sabbath day; but whoſoever thou art, remember that thou keepe the Sabbath day holy; Now faith saith, this is particularly spoken to men, whatever my name be, to me is the Commandement spoken, and I am bound in conscience to yeeld obedience to it, to make it mine owne duty, though I be not named, yet faith tells me, it is given to me; Another man that is of an unbelieving heart, hee applies it not to himselfe, did he beleevē it, he durst not allow himselfe to doe any evill in Gods sight, or any that belongs to him; So when it is said, Thou shalt not commit adultery, the Commandement names not Joseph, yet faith makes him say, How shall I commit this great wickednesse, and so sin against God? The Commandement takes hold of his heart, and he dares not breake it; *Psalm. 119. 11. I have hid thy word in my heart, that I might not sin against thee;* And so for the threatnings, when God threatned Nineve should bee destroyed, *Jonah 3. 4. The people beleevēd God, and every one turned from his evill way, and cried mightily to God;* Now faith beleevē a threatning as well as a promise, because it applies it, as spoken to it selfe, it makes it mine owne case, and therefore it takes some serious course to prevent the judgement threatned. This is the property of a lively faith, and so it is with the promises, faith beleevē and applies them, *I have claimed thy testimantes as mine heritage for ever, Psalm. 119. 111. They are the very joy of my heart: Faith and patience inheris the promises, Heb. 10. 36.*

Now consider, there is a great deale of difference betweene a Commandement, a threatening, and a promise, in respect of faiths ability to apply them. Where God hath bestowed a lively faith upon a man, so as he is able to make a Commandement his owne, and a threatening his owne, and is therefore struck in conscience with obedience to the one, and feare of the other, yet, it is an harder matter to apply the promises. Why? because the promises are of a more *spirituall* and heavenly nature, then either the Commandements or threatnings be; no Christian but beleeveth a Commandement or a threatening, long before hee can beleeveth a promise; and the reason is, because the Commandement, and threatnings are written in mens hearts by nature, but the promises are meerly Evangellicall; and the Gospel is farre above the naturall frame of mens hearts, and thence it is that faith is very backward, after it is once true, to apply promises; indeed a dead faith would faine be meddling with promises; but true faith that bowes the heart to apply, Commandements and threatnings may yet fall short of applying promises. Tell a man of the Commandement, of keeping the Sabbath holy; I should have kept it, saith the soule, but I have broken it, and therefore the threatening is due to me, The wages of sin is death, I am therefore a poore damned soule; this faith can very readily apply, but then come on with a promise; that Christ came to seek and to save such as found themselves lost, and that Hee came to call sinners to repentance; and You hath be quickned,
that

that were dead in trespasses and in sins; the soule hath much adoe to beleeve this; he will say, This promise belongs to any rather then to me; to such as are able to pray, &c. but I am a faithlesse, dead-hearted creature, to me these promises belong not; yet notwithstanding, the same faith that learned mee to apply Commandements and threatnings, will bring me on to apply promises too; it is but the same grace that puts forth it self a little stronger, and so applies the promises; and so in time it will come to this, If the promise say, Christ came to seeke and to save that which was lost, and I see my selfe a lost creature; then faith tels me, the promise is given to any that find themselves thus and thus qualified; Doth the promise say, Come to me all ye that are weary and heavy laden? I see my selfe so, and therefore the promise belongs to me; so that though my name be written in the promise, no more then in the Commandement, yet faith lets me see it, in such a condition as upon which the Commandement is made; I therefore claime the promise for my comfort, as well as the Commandement for my duty: this is the first worke of faith that assures me of my justification; If therefore such a soule should now finde it selfe willing to beleeve the commands and threatnings for its portion, why then conceive, the same faith that makes the Commandements and threatnings thine, makes the promise thine also; Take one, and take all. It is the Command, thou shouldst beleeve in the name of the Son of God, as well as to keepe holy the

the Sabbath day; notable is the Scripture to this purpose, *Esey 1. 18, 19.* It is as full and gracious a promise, as any the land of promise floweth with, that *If a mans finnes were as scarlet, they shall bee as wooll;* But how shall I know that this is my portion, that God will wash away my bloody and continued sins? why, *If you be willing and obedient, you shall eat the good things of the land,* but if you be disobedient, you shall perish. How shall I know then that the promise is mine? why, God hath commanded that you should beleve on the name of the Son of God, *1 Ioh. 3. 21.* and it is my duty to beleve, that though my sins were as scarlet, they shall be white as wooll; How shall I know that? because God hath given me an heart willing to obey, not out of horror of conscience, and feare of wrath, for that may faile a man, but if my heart yeeld to it, that the Commandement is holy, just and good, then I have as much right to the promise, as to the Commandement. The same *David* that saith, *Psal. 119. 24. I have made thy Commandements my delight, and Counsellors,* saith verse 111. *I have claimed them as mine heritage:* If I can make the Command my counsell, I may claime the promise as my inheritance for ever; so that faith works this: to whom the command is given, and received with willing obedience, to them belongs the promises; and thus faith assures me of my justification.

Secondly, Faith brings a soule to assurance of justification, *by putting life into our prayers,* for it is the prayer of faith, that both saves the sick and the

the sinfull soule, *Jam. 5. 15.* To shew you, that it is faith that helps a man to pray, and by praying for pardon of sin, God answers the desire of a mans soule, and scales up to him the pardon of it, for, *The Lord will fulfill the desires of them that feare him, Psal. 145. 18.* when God bowes our hearts to obey his Commandements, and then gives us hearts to pray, he answers our prayers, and makes it appeare, hee hath not turned his care from us, *Psal. 66. 18, 19, 20.* *If I regard iniquity in my heart, God will not heare me; but he hath heard me, &c.* God gives a man faith to apply Commandements, so that he regards no iniquity in his heart; why, then blessed be God that hath heard my prayer, and given me to find his mercy; faith puts life into my soule, in regard of the Commandement, and that puts life into my prayer, I regard his word, and trust hee will regard mine; thus faith sets a man to work in prayer, and thereby find, that God hath regard unto his prayers, so you see, *1 John 3. 22.* *Hereby we know that Hee heareth us, because we keepe his Commandments, and doe the things that are pleasing in his sight;* faith sets us upon a course of obedience, and quickens our hearts to earnest prayer, and so makes our hearts beleeve it shall be granted.

Thirdly, Faith brings on a soule to assurance of justification, by preparing his heart to receive the Spirit of grace; it is the Spirit of grace, that scales us to the day of redemption, *Rom. 8. 16.* *Ephes. 1. 14.* *Sealed with the holy Spirit;* The Spirit of God doth scale it up to my heart, with some lively expe-

experience of Gods mercy; that my sin is pardoned and washed in the blood of Christ.

Now how come I by this spirit? Faith prepares my heart to receive this sealing spirit, *Ephes. 1.13, 14.* In whom after ye believed, ye were sealed; If God give us the earnest of eternall glory; we are sealed with the holy Spirit of promise, which Spirit speaks evidently and certainly, *1 John 2. 27.* Now faith makes roome for the Spirit of grace to come into the heart; and that it doth, by purifying the heart, *1 Pet. 1.9.* Now faith purifies our hearts, by applying all the Commandements of God to our soules, so as that we dare commit no iniquity; and so are cleane and marvellous innocent, ashamed, and dare not medle with any sin. Now the soule stands in awe of Gods word; and now faith having purified the heart, to make conscience of sin, it makes roome for the Spirit, for the Spirit will not lodge in an uncleane heart; as in particular, *John* was sent to prepare the way for Christ to come; and he comes by his Spirit into our soules, as well as by his humane nature in the flesh, *Luke 3. 4, 5, 6.* That all flesh may see the salvation of our God; How doth he this? By bringing downe high mountains; and lifting up low valleys, making rough spirits plaine, and crooked spirits straight; and it is the worke of faith that doth all this; faith makes a man see himselfe, of all sinners the chiefe and most miserable; and of all creatures the most unworthy of mercy; and lifts up low hearts, that were sunke downe like valleys, to beleve there is hope in Christ; and so faith

faith in time by this meanes brings on a soule to see the salvation of God, and so come to lively assurance of the precious promises of God to become ours.

Lastly, Faith assures us of our justification, by scattering all the doubts, mists, and clouds of all that darknesse, that obscures our assurance of justification. It is the nature of faith to work out doubting and distrust. Now there are foure doubts which doe most bemist, and overcloud the eyes of Gods people that are justified, and yet cannot see in, nor be assured of it.

The first doubt that troubles the minde of a justified person, is the abundance and store of sin, he sees such a world of filthinesse in him, that he never saw before, as that he thinks, it is scarce possible that ever God should be mercifull to such an unprofitable creature as hee hath beene; and it works more strongly, when God afflicts the body with sicknesse, as well as the conscience with sense of sin; this wearies him, and makes him to think, that salvation is far from him.

But now faith by applying the promises makes out that doubt, that it is not store of sin, that can hinder the favour of God to my soule; *Ier. 51. 5. Israel hath not bene forsaken, nor Judah of his God; though their land was filled with sin; against the holy One of Israel;* It spies some or other such word, that I shall not be forsaken for my sinne, though I be brim full, though filled with sinne; where there is fulnesse of sin; there is emptinesse of grace; and yet faith scatters this, by spying out some

some such promise as this; God never *loved* me at the first for my *goodnesse*, and he will not *hate* me now for my *wickednesse*; Israel was not forsaken, no more shall I, though I be full of sinne; Childhood, and youth, and riper yeares, all full; and the same faith applies such a promise as that: Though my sins were as Scarlet of a double dye, committed over and over againe, though crying sins, and such like scarlet, that will never be washed out; though notable notorious sinnes, though eminent and scene afar off, yet there is a power in the blood of Christ, to make them white as snow: Now faith will stumble upon some such promise or other, and so assures us by removing this doubt; And as it removes this doubt, of store of sin, by *applying the promises*, so also by applying the *plentifulnesse of Christs redemption*, *Psal. 130. 2, 3, 4. With the Lord there is mercy, and plentiful redemption, ver. 7, 8.* And also, by applying the *plentifull mercy of God*, *Psal. 51. 1.* so as though my sins were never so many and great, yet Gods mercy is infinitely more. And thus faith hath scattered the first doubt, that hinders the assurance of my justification.

Doubt 2.

Another doubt is, These promises of rich mercy and plentiful redemption, indeed might be mine, could I be but truly humbled; but I want thorough humiliation, my heart is not humbled enough, and these promises are made to humble foules.

Answer. This is a fore objection, but faith will not rest untill it hath scattered this, as well as the former,

former, and faith helps us against this, by spying out three or foure passages of humiliation, which argues it to bee sufficient in Gods acceptance.

First, Faith will helpe the soule to looke upon Christ, and to grieve as much for crucifying him; as for mine owne wofull estate, *Zach. 12. 10.* We looke upon him by an eye of faith, and so it helps us to mourne bitterly, that we have sinned against him, and that is humiliation enough to find mercy; If I can mourne for my sins against Christ, and the meanes of grace, as well as for mine owne miserable estate, I have humiliation enough, and faith will perswade me so.

Secondly, If I be so farre humbled, as to come off with self-loathing, that my heart is broken, because I have broken Gods heart, this is humiliation enough to find pardon. It is a notable place, that of *Ezek. 6. 9.* these are they to whom God will shew mercy, *They shall loath themselves, because they have broken my heart;* When wee first mourne for our piercing of Christ, and then loath our selves for so doing, this is humiliation enough, and it is a signe God remembers us, else we could never have remembered him.

Thirdly, Wee have beene humbled enough, when we have found sin an evill and a bitter thing in it selfe, *Ier. 2. 19.* Faith applies this to us; to looke at sin as a base unworthy carriage, that such wretches as we should stand in no feare of God to this day, this casts bitternesse and shame upon a man, and when it is so, then is a man kindly humbled, *Eccles. 7. 26.*

Fourthly,

Fourthly, A man is fit for mercy when the heart is humbled, so far as to stoope to the yoke of all Gods Commandements; when wee looke at our selves as not too good, nor too great, to take up Gods yoke of chastisements, or Commandements, willing to doe or suffer any thing, *Mat. II. 29.* when his heart is set to do it, as well as he can, and it grieves him that he can do it no better, then is he humbled enough, and faith will assure him, that he is so.

Doubt 3.

Thirdly, Another doubt that faith cleares, is this; The heart is troubled because it wants faith: These promises are very comfortable to them that have faith to beleeve, but I want faith; and, Hee that beleeveth, shall be saved, but hee that beleeveth not, is damned already; I want faith, and that keepes mee from comfort: Now faith in the heart will not rest till it hath cleared it self, as
First, It will bee very unquiet, till it come to discerne it selfe, and that is an undoubted testimony that faith is there; it so boyles and wrastles against these unquiet doubttings, *Psal. 132. 4, 5.* It will not rest till it have found out, either assurance, or sense of want of assurance; the more life is in a man, the more hee struggles against his disease.

Secondly, Faith makes a man diligent in seeking to, and using all meanes for the quieting of his heart; he seekes to the word, and Sacraments, and conference of Gods servants, duties of humiliati-on and the like, where Christ is likely to be found, *Cam. 3. 1, 2, 3.*

Thirdly,

Thirdly, Faith in the meane time doth not charge God foolishly, but subdues the heart to a reverent feare of God, and an amiable respect unto him, in the midst of all his doubtings, but an unbelieving heart murmurs that God should single out him from so many others, but faith blames its owne heart, it is not lift up. There is nothing wanting in God, nor in his Ordinances, faith faith, but the want is in my selfe.

Fourthly, Faith the lesse it can cleave to the promises, the more it layes hold on the Commandements and threatnings, and so it subdues a man to tendernesse of conscience, and so is made more watchfull against all the occasions of sinne.

Fifthly, In the end faith comes to see, that it may have strong faith, without assurance; he can see he cleaves to Christ, and yet wants assurance; then he comes to see, that it is not want of faith, that hee wants assurance, and this helps him much.

The fourth and last doubt, is from want of feeling. Many a soule thinks, he either never attained true justification, or if he had, he hath lost it; and he doubts all his former hopes were but delusions, because he wants feeling. Doubt 4.

Now here faith. First, will assure us, that notwithstanding we may doe well enough, though we have no feeling, for 1 Cor. 5. 7. the soule hath learned to live by faith, and not by sense; so did Abraham, Rom. 4. 19. 1 Pet. 1. 8.

Secondly, Faith will bow our hearts to waite upon

upon him, *that hides his face from the house of Israel*, in case of want of feeling, *Esay 8. 17. Lam. 3. 26, 27.*

Thirdly, Faith will out-wrestle want of feeling, by observing Gods manner of dealing, either with himselfe in former times, or with other Christians in like case; as it was with *David*, *Psal. 22. 1.* Feeling was gone, and how doth he then help himselfe? why, *our Fathers trusted in thee, and thou deliveredst them, ver. 4, 5.*

Use 1.

Is first to all those that are yet in an estate of nature, and yet say, you are sure you are justified; Whence came that? you say, your faith in Christ wrought it, How? if you would not be deceived, I beseech you wrong not your owne soules, yours is a dead faith, and hath not applied the promises; yea, but it applies the Commandements and threatnings; if you can walk without obedience, your assurance is naught; Learne you therefore to seek purity of heart and life, if ever you would have true peace.

Use 2.

It is to exhort those that desire to be assured of the pardon of their sinnes; say not in the pride of your spirits as *Haman* did, *To whom should the Lord be gracious rather then to me?* No, no, proud creature, if thou wouldest have mercy from God to save thy soule, learn to live by faith, apply the Commandements and threatnings, and pray for grace to apply them aright, rest not till thou seeest just cause to doubt, and yet rest not till those doubts be expelled and scattered.

Use 3.

Of comfort to every poore soule, that findes this

this work of faith in their hearts ; If thou findest this kinde of working, thou mayest be assured of thy justification, give all diligence to make this sure ; if you can apply Commandements and threatnings as well as promises, and art diligent in prayer for assurance, and seest many doubts for multitudes of sins, and feare thou wantest faith and the like, and hast found faith overcoming these ; then thou mayest comfort thy selfe in this, thy justification is certain, and thou maist be assured that it is so.

WEE are come to speak of the third respect, in regard of which wee live by faith, the life of justification, and that is in regard that by faith we continue the life of justification, and by the same faith do renue the sense and assurance of justification from time to time, not onely at the first justified, nor onely afterward assured, but we continue and renue both these from day to day ; so that this is now the point to be opened as before: That a Christian man, as long as he lives in this world, lives by faith.

Now a man lives by such a principle of life as doth not onely put forth a *living act*, but a *continued act*, so that a godly man doth not onely receive life from the dead, by his faith in Christ, but he continues to live by the same faith to this very day ; *By faith you stand*, 2 Cor. 1. 24. implying that a man doth not onely come on to live in Gods sight by faith, but to stand and continue so ; faith layes hold of justification and pardon of sin

In such sort as that it continues it to us. David did acknowledge the blessednesse of those *to whom the Lord imputeth no sinne*, (which is justification) *in whose spirit there is no guile*; he doth acknowledge them blessed in the forgivenesse of their sin, that is justification, which stands in not imputing sin to us, and in imputing Christ his righteousness to us, now this is our happinesse; not onely when we are sinfull and rebellious, and fallen off from God in a fearfull manner, it is not onely needfull that God should then not impute sinne to us, nor onely after our apostasies into grosse evils, but *blessed is the man to whom the Lord imputeth no sin; when in his spirit there is no guile*, when there is nothing but innocency of life, as much as godly sincerity can reach unto, even then doth he live by Gods not imputing sin to him; *I know nothing by my selfe, yet am I not thereby justified*, 1 Cor. 4. 3. 4. even then when he could say, *It was thorejoycing of his conscience, that hee had walked in simplicity and godly purity*, 2 Cor. 1. 12. yet then he professes he was not justified thereby, that is not it, that quiets his heart, nor yeelds peace to his conscience, he knowes not any sin allowed of in himselfe, nor any duty, but he had set himselfe to it: so that a Christian man continues his life of justification, not by his obedience, nor by his singleness of heart, nor fruitfulness of his life, but he is still justified by his faith in the Son of God, by challenging his righteousness to us, nor is it the *habits* of faith, that justifies us so much, as chiefly the *act* of faith, it is not the having the grace

grace of faith in our hearts, that makes us live the
 life of justification, but the act of faith put forth
 in a daily beleeving on the name of Christ for
 daily pardon, for so the holy Ghost usually
 describes our justification; he applies it to the act
 of beleeving, *Acts 13.39. By him, all that beleeve
 in him, shall be justified from all those things, from
 which you could not be justified by the law of Moses;*
 he doth not say, all that have faith are justified,
 but all that beleeve and act it: This is the formall
 act of faith, so that God requires of a Christian,
 not the having of faith to his justification, but the
 using of it, a kind of continued act, there must
 be some worke of faith still to apply justification
 to us, *Acts 10.43. To him give all the Prophets wit-
 ness, that whosoever beleeves in him shall have re-
 mission of sins, not whosoever hath faith, but such
 as do beleeve, for though it be true, that when a
 man hath once put forth an act of the grace of
 justifying faith, his sins are for ever pardoned;
 Their sin and iniquity will I remember no more, Jer.
 31.34. And though it be true, that once justified,
 for ever justified, once blessed, for ever blessed,
 Gen. 27.33. and though after that time we should
 immediately fall frantick, not able to put forth an
 act of reason, much lesse an act of faith, yet wee
 are blessed; yet neverthelesse it will be a sin unto
 us, if we doe not againe and againe upon all occa-
 sions make use of our faith in this maine point
 of our salvation; yea, and as it will be a sin to us,
 so it will be our misery, for the want of this will
 make the life of our justification more dead & dul-
 led,*

led, it will be a very livelesse life, we shall have little enlargement by it, little power of godlinesse from it, whereas, were the life of our justification stirring in us, it would put much life into all the waies of grace.

Now, because this is a waighry point, & neerly concernes the spirituall life of all Christians, see some grounds of the truth, that presupposing a man is come into an estate of justification, and to assurance of it, that there is yet more worke for faith, that the experience of it may be maintained and continued to us from day to day.

Three grounds there be, upon which this is established.

First, taken from that frame of heart, which is found in the best of Gods servants. There are three or foure things very considerable in this case. First, in Gods justified ones, there is an ungodly frame of heart still in them, in regard whercof, we had need continue to act our faith, and to renew it. It is expressed in the example of *Abraham*, who had not committed Adultery and murder, yet he had not whereon to boast; he was not justified by workes, *Rom. 4. 1. to 5.* But to him that worketh not, but beleeveeth on him that justifies the ungodly, his faith is counted for righteousness; even as *David* accounts him a blessed man, in whose spirit there is no guile, speaking of *David* in his best times; There is then in *David* and in *Abraham*, an ungodly frame of heart, though the simplicity of their hearts doe not allow themselves therein; therefore *Abraham beleeves in him*

him that justifies the ungodly. It is a word you would thinke were too harsh to apply to such faithfull men as either of them were; it is commonly applyed to wicked men, 1 Pet. 4. 18. *Where shall the ungodly and sinner appeare?* yet the Apostle would confesse it of *Abraham*, and he is as ready to say of himselfe, *Of sinners I am chiefe*, 1 Tim. 1. 15. *Of whom I am chief.* *Abraham* even then accounts himselfe an ungodly man, when in his heart and spirit there is no guile; so that *Abraham* stands not justified by the first act of his faith, his calling, but by his acting this faith. As long as we have flesh in us, there is an ungodly frame of heart in us, Gal. 5. 17. a frame that doth not acknowledge God in all our waies, nor feares, and obeyes God so as becomes us. Notable is that expression of *Iob* 16. 4. when his friends had reproached him fearefully and shamefully, so as his spirit was much kindled against them, but saith he, *I could speake as you doe, and were your soule in my soules stead, I could heape up words against you, and devise words to vex your soules;* meaning he had the same frame of spirit in him that they had, he had that frame of distemper in his soule, that if hee would but let loose his spirit, he could make them appeare to be no better then hypocrites, and he could undermine all the signes and markes which they had of their integrity; hee could say any thing against them, as well as they could against him; a signe there was an ungodly and uncharitable frame of spirit in him, if he would let goe his spirit a while.

To shew you, that such eminent professors, as *Abraham*, and *David*, and *Paul*, and *Iob*, turne me out foure such of all that are borne of women; and yet they will all tell you, there is an ungodly frame in all their hearts; and *Abraham* beleeves in him that justifies the ungodly, and saith *David*; Blessed is the man to whom the Lord imputeth no sin, and in whose spirit there is no guile; And therefore it will be sin to us, if wee be not daily sensible of grace from Christ, daily to justifie such ungodly wretches as we are.

Secondly, There is such a frame of heart in us, as is not onely full of all ungodlinesse, but this frame is apt, and will shew forth it selfe in us many times above what we can imagine, which requires this continued act of faith. *Mat. 18. 1, 2, 3.* An ill distemper arose among the Disciples; who should bee the greatest; a curious and vaine question, and full of pride of heart; and discerning that distemper brake out, our Saviour tels them, *Except ye be converted and become as a child, ye cannot enter into Heaven:* to shew you that they had need of a new-conversion, which is by applying justification on our part: unlesse you set your hearts anew about this worke, that this may bee healed and mortified, you shall not see the kingdome of God, and if a man bee excluded Gods kingdome, it is a signe his sin-wanted pardon, not but that sinne once pardoned is for ever pardoned, and though it is impossible, but that a man truly converted should enter into the kingdome of Heaven; yet he must againe bee converted, and seeke

seeke for renewed grace from Christ, or else sinne will lie in the way, which God hath promised it shall not: but God that hath ordained the one, hath ordained the other; hee that ordained that the sin of his servants shall not exclude them from the kingdome of Heaven, he hath ordained they should often renew the sense of their justification.

Thirdly, Another part of the ill frame of our hearts is, that even our best duties, that proceed from our best regenerate part, are imperfect, even our most gracious part, that helps us to preach and heare, to receive Sacraments, and the very graces of God in us are imperfect, and the fruits of those graces are imperfect, that we stand in need of Christs righteousnesse daily to be applyed to us to cover these imperfections in us. *Nehem. 13. 22.* when he had beene most faithfull in his place, and had set all in good order, *Yet spare me O God, according to thy rich mercies:* to shew you, that though the good man saw no guile in his heart, he sought the reformation of all things, yet spare me for the defects of my best duties; then he cast himselfe on God for mercy, for sparing and pardon in his best performances. So *Esay 64. 6.* *Our best righteousness is as a menstruous rag:* so the Priest was to beare holinesse in his forehead, to take away the iniquity of their holy offerings; *Exod. 28. 36, 37, 38.* And though all other examples should faile, as none of them can faile, that is evident, *Iohn 21. 18.* *Simon, when thou art old, another man shall bind thee, and leade thee whither thou*

then wouldst not, signifying what death he should dye, meaning hee should glorifie God by being crucified, and was not this a glorious and comfortable thing, that he should dyeth the same death that Christ did? Yes, it was; but saith our Saviour, *they shall lead thee whither thou wouldst not*; as if Peter could be content to be shut of his martyrdom: though doubtlesse he was willing to professe Christ to the death, willing rather to dye for him, then any more to denie him; yet he puts him in mind, that he should carry weaknesse and backwardnesse with him, even to the Crosse. So that even our best works, even martyrdom it selfe stands in need of pardoning and justifying grace, and God his not imputing the sin of them to us.

Fourthly, Another ungodly frame in the best of Gods servants, is a readinesse in our hearts when we are at the best, to sit loose from Christ, and to fall off from God; of our selves I meane. What the covenant of God intercepts, that is no thanks to us, but there is *an evil heart of unbelief in us ready to depart from the living God*, Heb. 3. 12. hypocrites will certainly depart, and ver. 13. Gods people must take heed, lest they come to be *hardened through the deceitfulness of sinne*; sin is too subtil for you, and will draw you away, and harden your hearts from Gods feate, *Esay 63. 17, 18.* and not onely every carnall man, but *every good man in his best estate is altogether vanity*, Psal. 39. 6. 12. Such a streame of corruption is there in our hearts, that if a man doe not looke well to his standing,

standing, and hold fast to the Lord daily, he will be carried away, it is fitly expressed, *I say 64. 6, 7. We fade away like a leaf, and our iniquities like the wind carry us away*; and the reason is the same in the point now in hand, *There is none that stir up himself to take hold of thee*; though wee have taken hold of God long agoe, at our first justification, yet because we do not stir up our selves to lay hold on him againe and againe, it comes to passe that we are blasted like leaves: therefore know, that the more pardon of sin is applyed to us, the more the strength of sinne is subdued in us, and therefore we had need to lay hold on Christ for a daily renewed pardon; and this is the first ground.

A second ground is taken from the necessity that lyes upon us, for the performance of sundry Christian duties daily, without which they cannot be done.

As first, we are daily to pray for pardon of sin, *Mat. 6. 11, 12. Marke 11. 3, 4.* and if every day we be to pray for pardon of sin, then we are every day to put forth an act of faith; to apply the pardon of our sin.

Secondly, We are every day to turne to God; for conversion is a continued act, *Zach. 1. 3. Iam. 4. 8.* Now we cannot draw neere God daily, but wee must turne to him for pardon as well as for healing.

Thirdly, We are daily to doe all our duties in the name of Christ, *Col. 3. 17.* and that is, that through Christ it might be accepted, and the failings of it pardoned, and so to goe about it, not in
our

our owne strength, to looke up to God to spare and pardon us, when we have done our best endeavours.

Wee are daily to keepe life in the whole man; Faith puts life into us, and into all our graces, love, zeale, patience, &c. no further live, then they work from faith: and now faith is not kept alive unlesse it be exercised, for though it ever live, it will be smothered, unlesse exercised; faith in Christ will be decaying, unlesse it bee daily set a worke to beleeve in Jesus Christ for daily pardon of our daily transgressions, and therefore build up your selves in your most holy faith.

Thirdly, another ground is taken from the many daily meanes and helpes, that God yeelds to us in the exercise of our faith, toward the pardon of our sin. God daily supplies us with occasions that way, and therefore we must take what God offers us in this kind; as for example, thou beleevest in Christ for pardon of sin; upon what promise dost thou beleeve? for every child of God is a child of promise: thou sayest, thou art weary of sin, and hast come to Christ, and blessed are they that seeke God, their hearts shall live for ever, &c. It is well; these promises will beare thee out, for there is no day thou readeest the Scripture, as daily thou art to reade it, *Deut. 17. 19. Psal. 1. 2.* but thou findest alwaies some fresh matter to exercise thy faith upon; looke how many such promises thou readeest, so often art thou called upon to beleeve thy sins are pardoned. And observe again in the gracious providence of God, doth he not beare

beare witness to thee that thy sins are pardoned, and art not thou then to strengthen thy faith in the assurance of that mercy? *Judges 13. 23.* *If we should die, God would not have accepted our sacrifice,* which shews you that so often as we see God accept our prayers, our conferences, the diligence in our callings, what is it for, but to strengthen our faith?

Fourthly, There is seldome a day, but God gives us occasion to know more of God, & of our Lord Jesus Christ, to know more of his gracious acts, and of his gracious redemption then ever before; I heare it in such and such a Christians discourse, how gracious God hath been to him, and here is a new argument to live by faith, that sure I have more cause to trust upon God in Christ, and this will mightily carry Gods work an-end in me; so the Apostle prays that the *Colossians* might be *enriched with the knowledge of God, Col. 2. 2.* The more we know what God and Christ is, the better will we trust them, *Psal. 9. 9.* Know, that God and Christ is a myserie, and so those great works of Election, Vocation, and Redemption are mysteries, the Attributes of God are mysteries, and therefore the more we grow in the knowledge of these mysteries, the more occasion have we to take hold of God, and to renew our resting upon him from day to day.

Now to apply this two or three ways.

First, by a word of strong reproofe to all the people of God, that content themselves with repentance from dead works. Time was when they repented, and came to Christ for mercy, and that were

were they glad to doe, when their hearts were in thralldome by reason of sinne, then were we glad of any good book, glad of any Christian conference to help us; It was then a Land flowing with milk and honey; but sinfull is the neglect of Gods people, the Lord be mercifull unto us in this behalfe, when God hath spoken peace and pardon to us, and given us some measure of strength of grace, God shall heare of us so long as we stand in need of pardon, but when wee have got such strength of grace, as that the loynes that heare us, blesse us, then, as the Moone, when it is full, it is furthest off from the Sun, so when we grow full of our selves, we little know what it is to stand in need of pardon of sinne; you shall finde this to be true.

This is the case of most of Gods servants, that they are much to blame in this sin; a sin against the greatest grace that ever God gave them, which is justification: for you stirre not up your hearts to lay hold upon it, but after some great fall, or after some great doubts, or some grievous affliction, as *David*; Then have mercy upon me, O Lord, according to the multitude of thy mercies, *Psal.* 51.1. This is faith, not working justification, but comming to Christ for justification. God shall hear of him, when his bones are broken, and his conscience wounded, so when full of doubts, as *Psal.* 73.13. when he doubts he had washed his hands in innocency in vaine, then he runs to the sanctuary; and then, *Whom have I in heaven but thee, or in earth in comparison of thee? ver.* 25. *Psal.*

143.2. *And enter not into judgement with thy servant, O Lord*; and why? what is the matter? why; the enemy had pursued his soule, and his spirit was like to quail within him; and so in some deep afflictions, then, *Is the Lord amongst us or no?* *Exod. 17. 7.* When plagued more then other men, then *we seek to God right early*; and when we come to good duties, and much is expected from us, and we doe but little, then can we seek God right earnestly. It is well God may heare of us now, and we may blesse God that we are put to such plunges, for were it not for that, we should tread under foot the blood of Christ. Take wee heed therefore that the blood of Christ grow not cold in us, so that an universall deadnesse fall upon us; Let us remember the ungodly frame of our hearts when we are best assisted, as well as when least; you have a frame of heart in you, that could sin as grossly as any of your brethren, and you have an heart at the best empty, were you put to triall; consider you have daily occasion to renew your faith, else it will be but a sluggish faith, and then will faith, and patience, and humility, and every grace of God be dead in you; you will then lose your selves in your daily callings, you will finde your Families neglected, and Christian duties slighted, unlesse you seeke to God for a daily remall of your faith in sense of your justification.

Of direction. You say, I am to live by faith daily; how shall I do it? Why, first labour for justification; You say you have that; Why, then get assurance; You say, so you have; It is well, blesse God

Ps 2.

God for that; but you have more work to doe in this particular; To continue and renew the sense and sight of your justification; How should I doe that? Why, apply that you heard in the reasons of the point, consider daily what an ungodly frame of heart thou hast in thee, remember God calls thee daily to pray for pardon of sin, and to doe all that thou doest in the name of the Lord Jesus, and dost thou not every day reade something in the promises that addes fuel to the fire of thy faith? Consider, is there not more to be known of God then ever yet thou discernedst? and let me tell thee what ever thy business be, thou hast more need to minde this, then any thing in the world besides, what ever it be.

Use 3.

Of comfort to all the people of God that would live a comfortable life, for many a soule thinks thus: True it is, I blesse God, I have some life of justification, but I shall never be able to hold on this life: it is too good a life for such an unprofitable wretch, I shall quench it presently.

But comfort thy selfe against that feare, for here is a remedy against it: Labour daily to see what need you have of the blood of Christ, and see what a base frame of heart you have, set faith a work in your daily duties, and exercise it upon the promises of God, and the gracious providences of God, set your heart about this, and this will comfortably follow, you shall hold your comfort day after day, and you will be more fruitfull in your age then ever heretofore.

WE come now to speake of the life of our Sanctification, how that is led and lived by faith. The truth whereof will appeare by opening to you foure principall grounds thereof, which may be not onely so many reasons of the point, but likewise a declaration of so many meanes which faith useth to bring us on, to live this life of our sanctification.

First it is by faith, that we doe receive to our selves, the Authors, and Fountaines, and Roots of our sanctification; *Christ is made unto us of God our sanctification, 1 Cor. 1. 30.* The holy Ghost also, the holy Spirit of God works holinesse in all the people of God that have fellowship with Christ, and both these we receive by our faith in Christ; *Christ dwels in our hearts by faith, Eph. 3. 17.* To as many as beleeve in him, God gave power to be called the sons of God, *John 1. 12.* To receive him, and to beleeve in his name, is all one; and the meaning is, that as soone as once the soule of a Christian is beaten out of confidence in its owne good parts of nature, and is humbled at the sight of its owne manifold transgressions, as soone as thereupon it casts it selfe upon Christ, though the soule know not as yet, what Christ will doe with it, yet so soone are wee married to Christ, and filled with the holy Spirit. And so by faith we receive the promise of the spirit, *Gal. 3. 14.* so that by the same faith whereby we receive Christ to dwell in us, we receive the holy Spirit also, to work from Christ and through Christ, all that power of godlinesse which a Chri-

stian life holds forth, and from that day forward;
 and from this cause it is that both the persons, and
 the duties, and the works of a Christian man are
 accepted; *Gen. 4. 4.* To the person first, which by
 faith was justified, and then to his offering God
 had respect, *Heb. 11. 4.* So that this is the point:
 That the faith of a Christian doth convey Christ
 to my heart to be mine, and the promised spirit to
 be mine; and hence it comes to passe, that both
 my person and my work comes to be accepted,
 from whence doth spring forth a ground of much
 and strong supportance to the servants of God in
 their weakest performances, for hereby not onely
 our persons, and poore Christian duties are ac-
 cepted, but (which is wonderfull) our very sinfull
 infirmities, which may seeme a paradoxe, and
 doth so to Christians themselves, that are sensible
 of their owne insufficiencies to good, and readi-
 dinesse to fall into soule sin. It seemes to them an
 unlikely thing beyond all sense and faith, that
 their infirmities should not break this league, yet
 faith, when it is lively, can see that though the
 action be sinfull, yet the person is accepted. You
 reade *1 Kings 18. 4.* that David did that which was
 right in the sight of the Lord, and turned not aside
 from following after the Lord in any thing that hee
 commanded him, save onely in the matter of Uriah;
 But why onely that? doe you think it was not a
 sin in David to number the people? would God
 have killed seventy thousand with the plague for
 doing that which was right in the sight of the
 Lord? and did he not complain, *Psal. 119.* That
 he

he was subject to a way of lying: and did he not sometime wrong *Mephibosheth*, his faithfull and good Subject, by hearkning to the sycophancy of a wretched *Ziba*? And is all this right in the sight of the Lord? why the Text saith, *He turned not aside from any Commandment of the Lord, save only in the matter of Uriah*. Now understand what I say, In all other the passages of *David*'s life, though *David* did sin, yet notwithstanding his faith wrought against his corruption, and his faith did guide him many times according to the light he had; if hee did any thing that was not right, his faith wrestled against it, and would not leave till it had got the victory, as faith ever doth, *1 Iohn 5. 4.* and thence it is that God ever ascribes the victory to faith; but now, if faith lie sleeping, or in a swoone, and not stirring and active, then corruption makes foule wake on the soule. Sin triumphs desperately in a mans heart, and carries a man to much wickednesse in the sight of God; so *David* doth now in this case of *Uriah*, his faith was lulled asleep, and sin was mounted upon the stage, now here was nothing but sin, onely faith was then in the heart of *David*, abiding, but not stirring, not exercising it selfe, and so thereby did he onely evill in the sight of the Lord: so that when faith is active and stirring, God takes part with a soule, and gives sentence with the whole man according to his faith, that he doth not turn aside, even then when he doth turn aside. And you see the ground of this is, because by faith we receive Christ, and the spirit of Christ to dwell

in us, and this spirit lusts against the flesh; and where there is such a lusting, God accepts it for the work of the whole man, because God looks at what he would doe; and the spirit hath so sanctified the will and judgement, that he allowes not himselfe in that which is evill, and then *it is not he, but sinne that doth it, Rom: 7.* But on the contrary, as to *the pure all things are pure, Titus 1. 15.* so to *the impure nothing is pure;* No Christ to purifie with his blood, no spirit to purifie with his grace, then to him every thing is uncleane, not onely when it comes to grosse sins, but even his best duties, his hearing, receiving of Sacraments, &c. *To the impure and unbelieving all things are uncleane, yea even their very mindes and consciences are defiled;* and it is a strong word he useth, *Reprobate to every good work;* It is refused and rejected of God, he doth not accept, nor will he reward it with any spirituall or eternall blessing; he may reward some civill works, with some civill blessing, but not with an eternall: though *Iohn* be forward in reformation, *Herod* respective of *Iohn*, yet if the heart be not purged by faith to receive Christ, and the spirit of grace, his person is not accepted, and so not his work, his best actions are but *splendida peccata*, glittering abominations in the sight of God. Now though every man know this, yet he doth not think of it many times when he hath most need; for it is no new thing, that a man may have a good habit and gift, and yet not work, for the habit may be so *bedrid and raked up in the ashes*, that he acts not the very strongest grace

grace sometimes in him, and so a man is much turned aside, and recovers not himselfe without some help him; as it is observed by Divines, had not *Nathan* come; (though hee inferior to *David*) and blown up that spark of faith that lay in him, he had lied in that condition to his death, but God afterward put him to act his faith and repentance afresh, and so made new worke of it,

Now a second ground of this truth is taken from the power that faith onely hath to mortifie our corruptions. For sanctification stands chiefly in two things; In the *mortification* of corruption, and *quickning* our spirits to holy duties, and faith doth both these; what ever sinfull corruption it be, that is in me, whether pride or wantonnesse, or what ever distemper it be, faith mortifies it, faith keepes us standing that wee fall not, 2 Cor.

1. 24. *Heb. 11. 30.* By faith the walls of *Jericho* fell downe, when they had been compassed about seven dayes; and it was by the blowing of Rams horns. These strong walls of *Jericho* are but our strong holding corruptions, the high walls of our sinfull lusts, which we are not able to scale, and we come and traile our weapons after us, call upon God for strength against them, but this is but the blowing of Rams hornes; but now it is faith that roots out these corruptions effectually; faith put forth in these Ordinances, throwes downe these high Towers, And would you know how? why by these means:

First, it puts forth Almighty power to blast all

the objects upon which our corruptions are bent and set; while the object continues in the lustre, they abide strong, but faith hath a power to take fewell from that fire, *Heb. 11. 24. to 27.* where the Apostle describes the mighty power of a lively faith; these are the three objects of sin, the pleasures, the credits, and the profits of sinne; Now faith blasted the honour of *Pharaohs* Court, so as he esteemed it not to be called the son of *Pharaohs* daughter, and faith made him looke at the pleasures of sin, as a more unworthy condition, then the rebukes of Gods children, hee would rather bee called a captive slave with Gods people; it is more honourable to him to bee scorned among Gods people, then to be counted a Favourite in *Pharaohs* Court; and though in such a place, hee might easily have feathered his nest with treasures, yet faith makes him see fellowship with Gods people in their worst condition, is greater riches then all the treasures of the land of Egypt; though he might have many discouragements and feares of great men, yet by faith he *feared not the fiercenesse of the King*. Thus faith opens a mans eyes to see the happinesse of Gods children, and then the pairing of the nailes, the rebukes and slaveries of Gods people is greatly esteemed; Faith blasts all the strong objects of our sinfull lusts, and therefore a man by faith *escapes the pollution of the world*, *2 Pet. 1. 4.* so that if a man be strong in his lusts, it is because either he hath no faith, or his faith not active; and this is the reason why faith doth so wonderfull sanctifie, because it doth.

doth so strongly mortifie.

Againe secondly, Faith doth mortifie our corruptions, by applying Gods promises to our soules, for faith doth meditate upon the promises, and beleeves therein, and waits upon God for the accomplishment thereof; and thereby faith wonderfully kills corruption, and quickens the life of our sanctification, *Dent. 30. 6.* God hath promised to circumcise our hearts, and hath said, *there is no God like unto him, that subdues the iniquity of his people*, Micah 7. 18, 19. Hee hath promised to *pour cleane water upon them, and to cleanse them from all their Idols*, Ezek: 36. 25, 26. Now I pray you consider, doth God promise to a soule, faith begins to say, True, I have an heart of stone, but God hath said he will take it away; I have an uncleane heart, but God hath said, hee will cleanse it; my sins are too mighty for me, but hath not God said, there is none like unto him to subdue them: and so faith finds God making good his word, in all it beleeves on him for.

Thirdly, Yea many times faith works when wee have no promise that wee can thinke on to worke upon, as was the case of the Syrophenician woman, though struck off from promises, yet she could lay hold of something, *Mat. 15. 25.* and can then say, Lord help me; this is the nature of faith, when promises faile, then it can looke for help from the mighty power of the Lord Jesus, for the subduing and mortifying of the strongest corruptions in us. But now whereas in morall vertues, one vertue as it growes in

strength, so it will mortifie the contrary vice, as liberality covetousnesse, &c. but it is not so in grace, it is not the strongest grace in a Christian man that can mortifie the weakest corruption in him, if faith be asleepe, there is not the weakest corruption in a Christian, but it will overturne the strongest grace, unlesse faith sets it a worke, for constant experience shewes, the people of God are commonly overcome in their strongest graces, by their weakest corruptions. *Peter* was most bold, and boldnesse is opposite to shame and feare, and yet this weake corruption being but a little provoked by a weake gile, downe falls the strong boldnesse and courage of *Peter*, into a fearful deniall of his Master. *Moses* the meekest man upon the face of the earth, and yet what kept him out of *Canaan*, but that he once *shate unadvisedly with his lips*: to shew you that the strongest Christian will be foyled in his strongest grace, by his weakest corruption, unlesse faith keepe life in it, for in our strongest graces, we are most apt to rest upon our selves, but faith ever makes us rest most in Christ: *Iob* the most patient man, yet foyled with impatiency, but hee that had but so much faith as to see his unbeliefe, and to cry for help against it, he prospered mightily, *Mat. 9. 22, to 25.* If faith be stirring, it will make the wals of *Jericho* to fall down, not the strongest devill in a man, but it will be subdued and over-mastered.

Thirdly, By faith we live the life of sanctification, because by faith we doe lively performe all the holy duties wee have in hand, it is faith that
puts

puts life into them all, and they are not holy unlesse faith put life into them, though otherwise they be the acts of saving graces, it is holinesse that gives God his due, as righteoufnesse gives man his due, so far as we give God his due, it is an holy action, and it is not our wisdom, and zeale, and humility, but it is onely the faith of a Christian that makes him give God his due.

Now faith doth three things in this particular.

First, Faith depends upon God for assistance to doe his dutie, *Esay 40. ult. Ioh. 15. 5. 2 Cor. 3. 5. Phil. 4. 13.* Faith makes us depend and wait upon Christ, for assistance and strength to doe every Christian dutie, and faith acknowledgeth, that from him is our fruit found.

Secondly, It is by faith that wee depend upon Gods word for guidance, faith will see a warrant from the word for what it doth, *Rom. 14. ult.* Whatever is not of faith is sin; faith will have the word for a Lanthorne and guide to its way, *Psal. 119. 105.*

Thirdly, Faith depends upon the mercy of God in Christ, for acceptance of its best dutie: *Nehem. 13. 22.* when hee had taken most paines in reforming of evill, yet *Remember me O my God for this, and spare me in thy great mercies. Col. 3. 17.* Beleeving in his name, it is accepted. Now thus to give God his due, is the very true nature and definition of holinesse, now then since faith it is that alone makes us depend upon Gods grace for assistance, and upon his word for guidance, and upon his mercy for acceptance; then know that
without

without this, though in an holy dutie all other graces are working, yet there will be no life in our best duties for want of faith: as to put one instance of difference betweene two Christian men, one man prayes with much strength of zeale and humility, and is much enlarged, finds much assistance, and can presse God with many gracious promises, and experiences of Gods former dealing, and doe it with such enlargement of heart, as it yeelds much comfort to all that heare him, and he is satisfied; Surely God hath accepted me, in regard of his assistance and enlargement. Take another man, and he wrastles much, but cannot get his heart broken, and what he doth, is cold and flat, and he goes away much discouraged, onely it may be God helps him thus far, as to smite his brest, and to cry out, Now Lord be mercifull to me a sinner. Now what saith God, how judgeth he in this case? Why, this man and his prayer, goes home more sanctified then the other; whence it will come to passe, that a man that is thus straitned, when he comes to pray againe, he will bee more enlarged, and the other man more straitned and foyled; and here is the onely difference, the man that was straitned, by faith hee lookes up to Christ for help, but it may bee, found it not in that measure he desired, and if God now give him an heart to cry to him for mercy, and to accept his weake performances, that is true life of faith: but the other man going about a duty in strength of grace received, and is comforted therein, his faith is not so active in looking up to Christ

Christ for pardoning and healing, and God hath not his due, the grace and blood of Christ not their due; so that here was a worke of sanctifying grace, but there wanted the life of faith in it, without which it is but a dead worke.

Fourthly, the last act by which faith gives us to live the life of sanctification, and that is, It gives us to use all the holy Ordinances of God in a lively manner; *The word profited not them that heard it, because it was not mixed with faith*, Heb. 4.2. there is a mighty power in faith to put life into all the Ordinances; see how, three or foure waies.

First, when faith is stirring, it longs and desires much after the strongest, purest, and liveliest Ministry, and every Ordinance in the greatest purity, and that is from sense of his own deadnesse, and hardnesse of heart, and of the many strong corruptions he hath to wastle withall, and therefore faith would have the liveliest and purest Ordinance it can get, because it knowes it stands in need of all; *Covet after the best gifts*, 1 Cor. 12. ult. and hee meanes not onely the best gifts in a mans selfe, but also in others: not but that he can, and desires to make good use of any gift God dispenses to him, but he would enjoy the best if hee can, and therefore it is that the Church saith, Cant. 2.5. *Stay me with Flagons*, that is, not drops or cups, or bowles of wine, but Flagons; the soule would bee filled with the holy Ghost, it hath no stay, unlesse it may be filled with strong and lively Ordinances.

Secondly, Faith though it strongly affe

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strongest

gest abilities, yet faith comes to them, as if there were no life in them, as if they were all but empty vessels and had no life in them, unlesse Christ bee pleased to breath in them, and therefore it comes to Christ, and intreats him that he would prepare the Ministers heart, that so some life and strength may be dispensed from these lively Ordinances, or else it will bee but a dead worke. *Esay 26. 1.* The strength of the City lies not in its own wals, not in the Chariots and Horsemen of Israel, though they be as strong as *Eliab* and *Elisba* were in their dayes; no, but *salvation hath God set for wals and bulwarks*, as to see it plain, *1 Chr. 17. 13.* to *18. Iehoshaphat* had procured more then a million of souldiers, which one would think were enough to over-run the whole world, though it were all inhabited, yet notwithstanding faith he, *chap. 20. 12.* *O Lord there is in us no strength, neither doe we know what to doe, but our eyes are towards thee.* Now therefore doe but see the faith of a Christian, hee would have millions of strength, and yet when he hath them; he lookes at them all as empty creatures, unlesse God fight in them; so a Christian, he would have the strongest power of God in any gift of his servants, yet he comes to them as meere Conduit-pipes, therefore he hangs about Christ for assistance, and that puts life into the Ordinances; Faith looks for nothing from the Ordinances further then God breathes in them.

Thirdly, Faith lookes at all the promises of God that he hath made to us in the word, *Exod. 20. 24.* hee hath promised that hee will give his people

people a meeting, and that they *shall never seek his face in vain*; and that, *Heare and your soules shall live*: And now faith clasps about these, and helps it selfe much this way.

4. Faith applies the whole word, both threatenings, Commandements, & promises, as belonging to him, or desiring that it may be so, *Ps. 119. 66. & 49. 100. 3. 6. to 9.* faith applies the whole word of God, and so puts life into every ordinance of God; the mighty power of faith looks for the mighty power of God in all his holy Ordinances & dispensations, and so it puts life into our sanctification.

Now for application to all Christians that would live an holy life, let it be an use of direction to you, not so much to desire strength directly and earnestly in this or that grace, and then to think you shall be well, unlesse it be of the grace of faith, chiefly desire that; you shall finde many a Christian that will say, Oh had I but an heart humble enough, I should be well: but haddest thou an heart humble enough, thy humility would not hold out, or else thou wouldest bee proud of it, and thou wouldest trust upon thy humility too much. Another man faith, Could I be but zealous in prayer and preaching, that would serve the turne. Another man faith, Could I in the Sacrament but feelee the power of Christ Jesus, I should trust God the better all my dayes; but nay that will not doe it neither. Another man faith, Had I but patience I should doe well, I am troubled with many crosses and I want patience; but patience would not serve thy turn. *Job* had patience,

tience, but it would not serve his turn; no grace will serve thy turn but faith, and therefore if thou wouldest grow strong in any grace, pray not so much for strength in humility or zeale, &c. as chiefly nourish thy faith, and set it a work in every businesse, so much faith, so much of every grace. Suppose thou see a tree bring forth good fruit, and some trees have sundry branches of severall fruit, wouldest thou have any of the branches fruitfull, thou must not thinke it enough to water that branch, but you must water the root well; so wouldest thou have humility and patience fruitfull, and strengthened, take no thought so much for them, as apply all by faith in Christ; Let that be sought for, and then take no care for any zeale and patience, and humility, there will be enough for every grace of God; take but thou care that faith may live, and that exercised in all thou hast, and then care not for other graces, they will come in abundance upon thee.

And so secondly, it is a direction unto you that desire to live a holy life; there is nothing but faith that receives Christ and the spirit of grace, whereby you and your duties are accepted, onely faith mortifies you, and puts life into your duties, and fetches life from every Ordinance; and therefore in the name of Christ live by faith in receiving Christ, in mortifying corruption, in exercising all holy duties, and in addressing your selves to every holy Ordinance, so shall you live by faith, and keep an holy Sabbath to God; and live an holy life, and die an holy death; unless faith be stirring

stirring in every grace, the holy graces of God will be detained in much unrighteousnesse, and so you will be robbed of your peace, and God of his honour.

BEing now to adressede ourselves to the administration and receiving of the Lords Supper, and there being speciall use of the life of faith, in that part of our Christian life of holinesse before God; I shall now speak something to that subject, to wit, to shew you, that by faith we live the life of sanctification in receiving the Lords Supper. In this point faith hath three principall works or acts, and all of them strongly stirring and operative in preparing a Christian soule to the worthy receiving of the Lords Supper.

First, *faith purifies the heart*, *Acts 15.9.* You have heard from *Iohn 1.12.* that faith applies and receives Christ; and that faith works by love, *Gal. 5.6.* Now all these be active and stirring, and set the heart into a frame to feast with God, when we partake with him in that his holy Ordinance.

Now to speak of these in particular, how faith doth exercise it self, what life it puts forth for the setting of our hearts in a right frame before God in this Ordinance.

First, for purifying the heart: faith first purifies our hearts.

Secondly, it purifies our company.

Thirdly, it purifies also the Ordinance it self.

There

There are two or three speciall acts of faith, as it purifies our hearts to this Ordinance.

First, it is by faith that a Christian man keeps a continuall watch over his heart and wayes, not onely the Sacrament day, but the weeke before, yea from Sermon to Sermon, and from one Ordinance to another : You see when men make account of a solemne feast for freinds and neighbours, doe you not see how the whole house is set a work to prepare roomes, furniture, and apparell, and all things sutable for such a feast, and you spend much time to prepare for such a businesse ; so now we knowing and beleeving that we have such a solemnity to performe, doe you thinke that a lively faith in Christ doth not looke at the Supper of the Lord, as a farre more solemne feast then any of our festivals be? doth he not looke at feasting with God, as a more solemn and waighthy businesse, and which requires more preparation and addressment of the soule unto, then any, that any man can reach unto? Faith keepes the whole man, in a mans whole time, in a settled watch over his heart, that when such a time comes, he may not be hindred by any sinfull failing. Take you a Christian man, though faithfull, that lets downe his watch over his heart and way, and he will soone be like *the field of the sluggard, overgrown with many distempers*, and which is worfe, (marke what I say) when a mans watch is downe, though he be overspread with these lusts, when he should come preparedly to the Sacrament, he knowes not where he left himselfe, but is so darkened, as

it is a wonder to see how farre hee is to seeke, when he comes to sit downe with God in this holy Supper; It is an holy expression that of the Apostle, 1 Pet. 5. 8. *Be sober and watchfull for your adversary the Devill seekes whom he may devour, whom resist stedfast in the faith;* as if he should say, seeing the Devill is so watchfull to doe you what mischief he can, doe you resist him; how? stedfast in the faith; this will make you sober and watchfull, so that if you see any swarving in your selves, here is matter of humbling, if any weaknesse, here is occasion for you to seeke to God, for strength: Thus faith keepes the heart in a watchfull frame, it can see, how it gets a living by faith; it is a wonder to see a christian man, when his faith is not stirring, he looks at the Supper of the Lord but as a common thing, at least but as a common duty, and therefore are we so farre to seeke. It was a complaint the Apostle Jude, ver. 5. 12. made of them *that turne the grace of God into wantonnesse, they are spots in your feasts of charity, feeding themselves without feare;* to shew you it were a sinne for a Christian; was he but at a civill feast, if he should feast without feare, the Apostle condemnes it, as *turning the grace of God into wantonnesse;* implying that when a Christian takes occasion of most liberty, then he is most apt to let his heart loose; but now faith keepes the heart in an holy feare of God all that time; it keepes us watchfull and attentive, and so keepes alive the grace of God in our hearts, and makes us fit to partake with the Lord in any Ordinance

he calls us to. This is the first worke of faith, as it purifies the heart, it watches over the whole frame of our hearts and wayes, and takes some course daily to set the heart in order before God; as preparing us for such a solemne meeting, that God may see no iniquity in his people. *Amos* 3. 1, 2. Notable is that expression. *Cant.* 7. 2. which is a description (as some of the best Interpreters take it) of the two Sacraments of the Church of the new Testament, *viz.* Baptisme and the Lords Supper: as in a heape of wheat much nourishment is to be had, yet it is more comely when *set about with Lillies*; implying that the Sacrament of the Lords Supper, when purely dispensed and set about with holy and pure white and humble Christians, yeelds plentifull nourishment, and such an one is fit to partake in that Ordinance.

1. Faith purifies the heart by *judging* it selfe of whatsoever impurity it findes in its selfe, especially of such sins as have been committed against the Lord Jesus Christ, and his grace, you heard it from *Zach.* 12. 10. that we looke upon Christ, whom we have pierced, by faith, and that makes us mourne bitterly for our sinnes against him. When therefore faith lets us see how much we have sinned against Christ, and his grace, and against every Ordinance of his, how weakely we have walked in the sense of such quicke Ordinances, this brings the heart of a man to mourne unfainedly for all the evils he hath done against Christ.

3. Faith, as it purifies the heart, hath this work,

it comes to the Ordinance seeking the power of God, and the beauty and glory of God there, and so satisfying it selfe in finding him there, *Psal.* 63. 1, 2. *O God thou art my God,* that is the voyce of faith, *carely will I seek thee; My soule thirsteth after thee,* this is onely the worke of faith; Then the soule thirsts after God in the beauty of the Sanctuary, as he hath sometime scene: if we come not to the Sacrament hungering and thirsting after the beauty of God there, faith hath not beene set a worke; whereas faith, that keeps the heart alive in acknowledgement of God to be our God, it makes us to long after the beauty of God and his glory, as we have sometimes scene it in the Sanctuary. Notable is that speech of the Church *Cent.* 1. 7. *Show me, & thou whom my soule loveth, where thou feedest thy flockes at noone, for why should I be as one veiled amongst the flockes of thy companions?* The soule that cleaves to Christ, would see where he rests and where he dwels, for when I come to thy Ordinances, why should I be as one veiled, that I see no Christ, no life, nor glory there? whereas other Christians have the vaile taken away, I am as one singled out and left in darknesse, and so I come to turne aside from Christ, as the word in the text reades it; for more then the soule sees and findes Christ in the Ordinance, it is ever of the declining hand from Christ, the sight of Christ there knits us the more neerely to him, in conjugall affection, whereas if Christ be under a thicke cloud and we see him not there, then we turne aside from him; you shall finde

your hearts closing the weeke following, much insnared with sensuall lusts, and if you were *vayled* in time of the Ordinance, your hearts will be declining after the Ordinance; shew me therefore, faith the soule, where thou liest and quietest the hearts of thy flock, where thou keepest thy bed of love, and let me see it, *For why should I bee vayled?* if I be vayled, I shall turne aside, and fall upon other lovers, I shall close with worldly contentments, and sit loose from thee. Thus faith possessing us with this conclusion, that the Lord is our God, it makes us come to the Sacrament thirsting after Christ, that being refreshed with him there, wee may keepe fellowship with him ever after, Faith when it is lively, knowes full well, the treasures of grace are to be found in the Sacrament, it knowes that both Christs body and blood is to bee had there, there is bread to strengthen weake grace, and wine to quicken dull spirits; and therefore the spirit longs after partaking with him; faith it is, by which wee feelee our want of strength: and thus faith prepares us for a fit partaking in this Ordinance.

Secondly, But yet this is not all, for it is the nature of faith, not onely to purifie our owne hearts, but to purifie the hearts of our brethren, as much as in us lies; our Saviour washed all the Disciples feet, *Iohn 13. 5, 8,* to 14. and saith, *If I wash you not, you have no part in me:* to shew you, that every Master of a family must bee carefull to wash the feet of all those hee hath any part or portion in. As in the Law, they put away all leaven when they came to the Passeover, which was

a type of this Supper, 1 Cor. 5. 7. Faith that purifies the *heart*, purifies the *house* also; hee would have no wickednesse found there, but by instruction, and commands, and admonition to his best endeavors, hee would reforme what ever he sees amisse. It is true, a Christian can but reach to the outward man, but he will do what he can. What a wonder is it, to see how the faith of *Paul* wrought in this particular, for all the people that were with him in the ship? *Acts* 27. 35, 34. which shews you, that a man that doth beleeve, God hath a blessing for him and his company, he will stir them all up to bee of a good minde, and to wait upon God for such a mercy; *Paul*, though but a sojourner in the ship, and a poore captive, though they would not take his counsell, yet because he had prayed for them, and God had answered him; Then brethren I beleeve it shall be so, and therefore be of a good minde and a good heart, and be fit to receive such a mercy; so is it in like sort, a Christian houtholder, or any that sojournes in a family, if he beleeves, there is this or that mercy to be found from God in that Sacrament; we should tell them, wee beleeve there is such a mercy in store for you, and therefore be of good an honest hearts, and of a cheerfull frame of spirit to receive it.

Thirdly, Faith is carefull in an especiall manner to purifie the Ordinances themselves in some measure, for though it is not in us to purifie them, yet faith makes them pure to me, *Titus* 1. 15. Faith willingly desires that every Ordinance may

be dispensed in purity, it desires the sincere milke of the word, 1 Pet. 2, 2. and so of the Sacrament; It affects not those gawdie and theatricall shewes the Popish Religion defiles the Sacrament with; and as it desires the simplicity of the Ordinances, so it desires, that no impurity in it selfe may make them worse: he desires that God would pardon the whole Congregation that communicates with him; if not pardon, yet so as that they might not defile, nor make the Sacrament of none effect, to them that desire to seeke God; if any doe come in the presumption of their hearts and wickednesse of their lives, faith desires that the Ordinance might bee sprinkled with the blood of Christ, and desires that it might purifie the Ordinance to us.

Secondly, Faith puts forth another act, and that is an applying vertue, and that it doth three wayes.

First, this is the nature of faith; it applies the blessing there offered; faith there layes hold on Christ, and of all the promises of this life and of another; and the firmer hold of them, because it sees the promise there *rooted and sealed*; which is a priviledge in that Ordinance above many other here *rooted*, for there God offers me Christ expressly, and hee is the roote of all the promises, 1 Cor: 11. 24. *Take, eat, and drinke, this is my body, and this is my blood*; Christ is the *roote* of the promise, upon whom the promises grow, and from whom they flow; so that whatever cause I had before to beleeve, I beleeve it now the rather, bo-

because now I have the roote of all the promises, and therefore *Iob* speaks rightly, *I know my Redeemer lives*, *Iob* 19.25. And what doth he infer from thence? therefore you should have said, wherefore do we reprove him, *seeing the roote of the matter is in him?* v. 26, 27. And so shal a man rightly doe in this case; if wee dare lay hold on Christ dying for us, then our owne hearts should not reprove us any more for being unbelievers. I have no faith, will one say, no patience, nor humility; but if thou hast Christ, the roote of all grace is in thee; nothing belongs to thee as thou art a Christian, but the roote of it is in thee; Hee that hath given us his only Son, will not with him deny us any thing, *Rom.* 8.34.

And as *rooted*, so there are all the promises *sealed*, *Rom.* 4.11. In the word, we heare and reade the promise, but in the Sacrament, there it is sealed to us, and so we meet with strong consolation, and grounded assurance, that surely all the promises of God are ours, and therefore consider that it is not a vaine shew here offered; these are not empty and beggerly Rudiments, but the sacred Ordinances of the eternall God; faith there receives the promise rooted, and sealed.

Secondly, As faith applies Christ, so in an especiall manner, it feeds upon what is set before us; faith would discern what corruption is most strong, & what most weak, & it looks up to Christ for strong grace to heale these, and if any grace be weake, it will apply the salve to its particular sore, and it wil swaddle it about with promises,

and now all that was weake and out of frame before, by applying the water of the Sanctuary, all is healed; as in the Poole of Bethesda, all that could but step in, were healed, *John 5.4.* it shews you that Christ is our healing God; what ever disease they had, they were healed of it; It was *Naamans* error to refuse to wash in Jordan, but there is more life in the Sacrament then in all those. If therefore God bring me thither, faith works and desires its blinde understanding may be healed, and that all the distempers of the soule may be healed, and it receives Christ for this end, and saith, In case I be weake, here I have bread of life to feed on, *John 6.35.* and this makes the soule hunger after Christ for some speciall supply in one kinde or other, and so we get our fainting hearts strengthened and quickened, and go away satisfied according to the desire of our hearts.

Thirdly, Faith as it applies, it hath this worke in the Sacrament to receive Christ, not onely as a *Saviour*, but as a *Prince*, *Acts 3.31.* not onely a *Saviour* to deliver me from my sins and miseries, but a *Prince and Government* to rule and order me, according to his will in my whole course; so that as faith receives Christ into my heart, so it resignes up my heart into the possession, and guidance, and rule, and government of the Lord Jesus, so as that now henceforward I yeeld my selfe to him as his Spouse, and now he shall rule in the midst of his enemies, and will for ever take part with me against them.

Thirdly, Faith puts forth another worke in a lively

lively receiving the Sacrament, and that is, *it works by love*, Gal. 5.6. and the Sacrament profits not, unlesse mixed by love, *Heb. 4. 12.* it works by love, love to our brethren, to the Lord, and to the Sacrament.

First, to my brethren, *Be tender hearted one to another*, Ephes. 4. 31. Faith having received the testimony of pardon of sin, it hath a desire freely to pardon others, and not onely doth it put forth it selfe in pardoning their failings, but it helps us to cleave to our brethren, *We are one body, and one bread*, saith faith in the Sacrament, 1 Cor. 10. 17. faith makes us as members all of one body; and as grapes of one Cluster, *wee all partake of one Christ*, and so cleave one to another. *Isa. 40. 11.*

Secondly, love to the Lord, to blesse his name that hath bestowed such rich blessings upon us, *Psal. 103. 1, 2.* Many sins being forgiven us, we love much, *Luke 7. 47.* Love fulfils the Commandements, and this manifests it selfe chiefly in all holy duties, *2 Cor. 13. 14.*

Besides, faith hath another worke toward God, that having found God mercifull to us in forgiving and healing our sins, and entertaining us at his table; then faith makes me to be of a craving nature: Faith takes the advantage of God, as subjects doe with Princes, so *Ester* did, seeing the King free to her in one thing, she asked another, *Ester 5. 7, 8, 9.* If a Prince come to sup with a subject, then what shall I doe for thee? God looks for it, that we should put up some petition to him at such a time, *Ester* desires the King would come

to her banquet, the second time, and then she puts up her intended petition, and then hee became deeply incensed against *Haman*, so when wee see God comes and sups with us; and refresheth us with pardon of sin, and healing our infirmities; if he thus please to give us a meeting, faith workes by love, and will make an advantage of it, knowing God is a *great* and a *good* God, hee will give great gifts: God knows wee have something to aske, if we could hit on it; Aske now, that as God hath beene pleased to help us this day, that he will help us againe this day seven night, and not to hide his face from us, but to vouchsafe us a meeting, and when he doth so, be sure to aske enough; aske this or that mercy; for this or that child or brother, be sure to aske something that is worth the asking, aske no lesse then a Nations salvation, people, Townes, and Families; *Open thy mouth wide, and he will fill it.*

Thirdly, Love to the Sacrament: If God hath given us a meeting there, let us for ever desire to come before the Lord againe, because wee have found him so rich in his bounty to us, *Ier. 31. 12, 13, 14.* God would have us come more frequently and diligently, because wee have found him there.

vse.

All that hath beene said, is but an use of the life of faith, onely add this; Let it be an instruction to us, what to doe when wee come to the Sacrament, for faith after it hath put forth all these acts about one Sacrament, it will as strongly affect at another, as ever any before, for so soone as

ever

ever faith hath received any mercy from God, it is jealous of starting aside from God; it is never more ready to sit loose from God, nor to lose our selves, then when God hath given us most mercies, we are apt then to depend on grace received, and so we lose our selves presently; so *Peter* when he had received this Sacrament with Christ himselfe; and from his owne hand, for want of standing upon his owne watch, he and all the rest of the Disciples fell fearefully that night, and all forsooke him, *Mat. 26. 40, 41.* and *Peter* denied and forswore him, *ver. 74.* a signe that faith is still of a watchfull frame of spirit; Bee sober and watch, stedfast in the faith; faith lets us see our selves to be but empty shallow creatures: if we be now never so full of strength, wee shall run it out before the next Sabbath, and therefore pray, Lord keepe this frame in us for ever, pray for establishing in that grace, that we may never fall off from that grace & mercy we now find; & the next time we go, we fall short of what sometime wee had: When *David* carried the Arke towards Jerusalem, *1 Chron. 13. 11, 12.* he saw something was amisse; but he knew not what, but *chap. 15. 13.* he tels the Levites it was for them to carry the Arke, for *We have not sought God in due order*, and therefore he advised them, whom it concerned to looke better to it hereafter; faith is very watchful in this particular, if *Proph* be smitten, it feares all is not well; it feares before God, and makes diligent search, and faith, Either I stand not upon my watch, or judged not my selfe, and sought not to
God

God to purifie my heart and the Ordinances, or did not apply the promises as *rooted and sealed*, or I have beene wanting in love some way or other, something is amisse, and then it will looke to it better afterwards, and this is the worke that faith makes; in receiving the Sacrament of the Lords Supper. And therefore to apply it to them that want faith, it will be a dead worke that you doe, if you come without faith, or not with a lively faith; if it bee dulled and benumbed, if not quick and stirring in you, it will bee but a dead worke. And therefore let such as want faith, get it, and pray for a beleeving heart: and Gods owne servants, pray you for a lively faith, and stir up your faith against the Sacrament, and learne to know and discerne what you are to doe; set your faith a worke, and that in such sort, as to bring forth a lively worke in the Sacrament; and therefore if your hearts have not forecast for this Feast, though it come but once a month, shame your selves before God for it; and if you come, not knowing your particular wants, judge your selves for it, or else faith will bee dead in your soules, and you will find it but a dead Sacrament; and when you see how much you are out of the way, long after Christ, that you may see him face to face, representing himselfe lively to you in pardoning your sin, and supplying you with all that your soules stand in need of, and pray for your families, and for your Congregations, and see all in good order, and if any thing hath beene neglected, labour with God to pardon the failings on
your

your part, and that what is wanting in you may be supplied in him, that though you seek him not as you ought, yet that he would heale all; and when you come, be carefull to beleeveth the promises more firmly, because there you receive the roote of them, and make account Christ is there sealed to you, and therefore apply him to your particular necessities, and then cleave together as moulded into one loafe, and take advantage of the love and favour of God to you, spie out what use you may make of his love, and if he refuse to give you a meeting, set faith aworke to examine what is amisse, if he meet you, then still keepe a watch over your hearts, for Satan will be most busie to meet you, as soon as ever you come from banquetting with God; hee will desire to winnow you as chaffe, and will do what he can to overturne all; and though you bee never so much comforted this morning, you will find a losse of Christ before the day come to an end, if Satan may have his will, onely it is our faith by which we live.

WEE now come to shew you, that wee are to live a life of sanctification by faith in the use of our Baptisme; therefore for opening this point, let me shew you, what bee the principall exercises and acts of faith about our Baptisme, by which we live an holy and a new life.

Five principall acts there bee, lively acts and fruits which faith putteth forth about the use of our Baptisme, which are of much use in carrying

ing an end a sanctified course of life all our dayes.

First, Faith searches to know all the holy will and grace of God, which he reveales and offers to us in our baptisme; the Apostle *Peter*, when he speakes of the beleeving Jews, who though they had not seene Christ, yet beleaved and rejoyced in him, they prophesied of him; see how faith workes upon it, 1 *Pet.* 1. 8. to 11. They verily beleevyng by the power of the holy Ghost, what themselves had foretold, he tels you *they searched, and enquired diligently what it meant*; Wherein you may discerne this truth, expressly held forth unto you, they did search and enquire, what, and in what manner, and to whom that grace should be dispensed and fulfilled; the words are emphaticall in the Originall, They did *search* narrowly, and *hunt*, and *try out* what themselves had taught concerning Christ; they indeed never saw Christ, nor the riches of that grace which Christ was to poure out abundantly, in the dayes of the New Testament, yet they search to whom that grace shall be accomplished, now in the mystery of the Ordinances, there is the like reason of both; so doth faith in a true living Christian, it diligently searches, and hunts after all the riches of the grace of Christ, which in the mystery of Baptisme is brought unto us; this is the nature of a lively spirit of faith, 1 *Cor.* 2. 10. It will *search out the deepe things of God, that we might know the things that are given us of God*, ver. 12. When faith is lively in the soule, it heares of no mystery of Religion, or Ordinance, but it will search to know

know the deep things of God contained in them, as beleeving that all these things neerely concerne us, and behoves us to know, that wee may have our parts therein, with the rest of our brethren; yea, I suppose I may truly say, that never any found any saving benefit from any Ordinance, till he had first searched into it, or at least if not searched into it before, it will make him search as soone as ever he hath received any benefit by it; See it plaine from the Bereans, they received the word with all readinesse, it was faith that made them so receive it, *Acts 17. 11, 12.* Faith receives the truth and goodnesse of all the promises and Ordinances; now they searched the Scriptures daily, and therefore many of them beleaved; see how faith compasses about the worke of searching; when faith receives a benefit by any Ordinance, it searches diligently, to know the nature of such an Ordinance, it is ever diving into it, and examining narrowly what is to be found in it; faith sets them a worke to search, and searching makes them beleeve more strongly and more abundantly then before; they beleaved before upon the word taught, but now much more, seeing it is confirmed to them, *Prov. 4. 5.* Many a man will aske whether ever he received benefit by the Sacrament of Baptisme, or no: Truly if thou hast, then faith hath set thee on worke, to search to find out the mystery of it; and if a man never received benefit by his searching, he cannot say that ever he received saving benefit from his baptism. A man indeed may receive benefit by the
word

word and Sacrament, but then he must search to find out the worth of them; but he cannot say that ever he received benefit from his Baptisme, unlesse he search what it is that God offers him in it, and what duties God calls for of him in regard of it; and therefore if a man live by faith in the use of his Baptisme, then you search what it is, that in your Baptisme is offered to you, what the holy will of God doth teach you, and what part you have therein, or else we cannot (for ought I can discern) be assured that ever we had any benefit from our Baptisme; if wee never searched after any sin to this day, we never lived by faith in the use of our Baptisme.

Secondly, Another act that faith puts forth, is, That faith doth beleve the truth of all that grace God there offers, when it hath searched it out, then it beleeves the truth and goodnesse, of all the holy will and grace of God therein offered, though it doth not forthwith take all as its owne, but faith searches it out, not onely to teach it to others, as Ministers doe, for they may search what godly men have spoken of it, and what the Scriptures say to it; but that is not sufficient to the life of faith, but if the life of faith set me at worke, it sets me at worke, to search it for mine owne sake; What is it that God speakes to me in it? *take it, and know it for thy good*; and so it helps me to beleve what God reveales to be his will; It was want of faith in *Naaman* the Assyrian, that when the Prophet bids him goe and wash in Jordan, hee turnes away in displeasure, and saith, *May I not*

as will goe home and wash there? 2 King. 5. 12. it was a voyce of unbeliefe; he did not beleeeve he should wash and be cleane, by washing in Jordan; but his servants possesse him better, and so he tried, and found it as the Prophet had said, and then he walked in the sense of such a washing all his daies after; But to shew you, that if a man beleeves not what God offers to him in his Baptisme, he goes away without any benefit; see it in the unbelieving Jews, they saw nothing in the Manna, but light food; but now faith beleeves the waight, and power, and goodnesse, of all that God holds forth, and faith will search and find it out. And faith finds God there, principally offering two things.

First, a sight of the sinfull uncleannesse of our natures, from our Mothers wombe; else, why should there bee such precious cleansing meanes for us? not Sope and Niter, but the blood and spirit of the Son of God, more effectually then any thing in the world; wee are borne in the goare blood of sinfull defilements, and therefore God hath provided the blood of Christ, to wash and cleanse us from our Mothers womb, Col. 2. 11, 12. so that Christ, by his blood and Spirit, cleanses us from the sinfull nature of our flesh. This is held out to us, when either we our selves are baptized, or when we see others baptized, we see what wee are from our Cradle, guilty of sin and wrath from the wombe, and stand in need of the blood and Spirit of Christ, to wash us from our sins, 1ob. 3. 3. without which we are so defiled, as that wee are

not fit to be members of Gods Church. All that nature can reach to us, is to see the Nobility of my birth, the honest civility of my Parents, &c. but faith sees his Father was a Moabite, and his Mother an Ammonite, born in sin, and this he layes hold on, and takes it home for his good, and walks in the sense thereof, and sees a need of a better birth then this.

A second thing that God holds out to us in Baptisme, and that faith layes hold on, is, That God there holds out, and offers to us, admission into his family; this is the sum of all, after he shews us what we are by nature, then he tells us what we are by grace, admitted into the Family of the Father, Son, and holy Ghost, *Mat. 28. 19.* admitted into the government, guidance, and Family of the Trinity; as when the name of one is called upon us, it is because that either we are adopted to be children, or married to them; Let my name be called upon these Lads, *Gen. 48. 15, 16.* and so *Esay 4. 1. Let thy name be called upon us*: To shew you, that as the husband his name is called upon the wife, when she is admitted into his Family; so we by this Ordinance are admitted into the protection and provision of the Father, Son, and holy Ghost. That look as a childe is adopted into another mans Family, it hath the priviledge of such a Fathers guidance, protection, and provision; so a childe admitted into the name of God, is admitted to be a Spouse unto God, and God will traine him up to be a yoke-fellow for himselfe: So in both the Sacraments, God offers
himselfe

himselfe to be a Father to us, and an husband, and see the eye of faith in such a case; Put case a woman in this Congregation should by the Minister be put into the hand of such a man, is she not now his wife? and is she not confident of it all her dayes? and is she not willing to live and spend her time with him? and therefore allowes him conjugall affections, which otherwise she would abhorre to doe; Now what marriage like unto this? What a Minister doth in the Sacrament, is as verily confirmed by God, and much more, then in the other case, for it is a more immediate Ordinance of God, for God to set the Minister to admit a childe into his Family, and to make mee a little Spouse unto himselfe, in that he gives me his sonne to be my husband, he more effectually doth it by the Minister in the Sacraments then the wife can be given into the Ministers hand.

Now therefore hath not a Christian man cause to beleeve in such a case for himselfe, and for his children? I was but once given in marriage to such a man, and I beleeve he is my husband as long as I live well: and I was given to Christ, and with my consent, I thank God. Then I have reason to beleeve that this is no delusion, when men and women in marriage are in good earnest, God ratifies it in heaven; so if the Minister in Baptisme, admit thee into Gods Family, and in the Lords Supper thou give thy consent, and God there shewes his consent in giving thee his Son, thou hast great reason then to beleeve it, thou wouldest beleeve it, if thou wert married to a man: God is

more reall in this businesse, then in thy marriage to a mortall creature ; so that now God will have me called by his name, and my childe is his child, and for my own part, I know my consent for my selfe, and for my childe is of no small force ; if my childe be given to God under age, and God be content to stay to see whether it will yeeld its consent afterwards, you may somewhat demaurre for your childe, because you will see what it will doe, but for your owne part you have given your consent to what God hath done for you in Baptisme, and you desire it may for ever stand good in heaven ; if you consent to it, and say Amen to it, then the marriage is confirmed between thee and the Lord thy God, and thou mayest beleewe it, and faith will, and hath reason to beleewe it. And if likewise thou come to the Lords Supper, and there renue thy Covenant and consent, and desire further assurance of the businesse, thou maist againe receive him, and when thou so doest, thou makest good that which thy Parents did for thee in thy Baptisme, and therefore thou hast reason to beleewe thou art admitted into Gods Family.

Now from this latter, our admission into the Family of the Father, Son, and Holy Ghost, two *fruits* flow and spring forth.

First, *Fellowship with Christ in his death and resurrection.*

Secondly, The *fruits* of that fellowship ; We are buried with Christ by Baptisme, *Rom. 6.* 3, 4, 5, 6. And in his Resurrection, from whence these

these foure fruits flow, which is the second thing.

First, Justification by his death, remission of sinne; that is, Justification, *Acts* 22. 16. *Acts* 2. 38.

Secondly, Sanctification, *Acts* 2. 38. You shall receive the promise of the Holy Ghost; and *wee are sanctified by the washing of water through the word*; *Eph.* 5. 26. So that therein we have the blood of Christ justifying us, and the spirit of Christ sanctifying us.

Thirdly, From this fellowship with Christ, we have also partnership with the afflictions of Christ; for our Saviour calls his afflictions, his baptism, *Luke* 12. 50. *Mat.* 20. 23. Meaning with the same afflictions; so that when we come to be washed in Baptisme, we professe that we give up our selves to yeeld to all the afflictions God calls us to; and God there offers us fellowship with Christ in them; and in our greatest afflictions we shall not sink, but are onely buried in them; and shall come out of them againe, as out of our Baptisme; and it is but to teach us obedience by the things wee suffer; and they shall doe us good; that will be the fruit of all the afflictions we meet with.

Fourthly, We have in our Baptisme sealed up to us, preservation to salvation, *1 Pet.* 3. 1. As the Ark saved *Noah*, so Baptisme saves our soules, and are pledges of the salvation of our soules, and the resurrection of our bodies, *1 Cor.* 15. 29. To what end are we baptized, but that as we rise again out

of the water of Baptisme, so our soules should rise to newnesse of life, and our bodies to the glorious estate of the resurrection of the iust.

Thirdly, Faith hath this act about our Baptisme, it prepares all our hearts, to be fit to receive all these benefits, and to make use of all that grace, that is here offered to us: Faith prepares; How? It observes that the benefit of Baptisme is received by faith and repentance; *Iohn* preached the *Baptisme of repentance, for the remission of sins, Acts 2. 38.* This is the onely use and end of Baptisme, so that faith discerning this, sees wee have just cause to repent, that all our sins may be done away. Faith in Baptisme seeing the sinfull frame of our natures, humbles its selfe for the sins of its kind, and for that above all others, so it is changed or metamorphosed by the renewing of the minde; *Rom. 12. 2.* whereas before, you had a minde full of self-seeking, could mind nothing but your selves; now you are changed by the renewing of your minde, you minde now not your selves, but the Lord Jesus Christ, and depend not on your selves, but upon him; put off your old minde, and are renewed in the spirit of your minde; this is a true worke of faith as it fits you for Baptisme.

Again, it hath another worke, it sees that faith is required; *Acts 8. 36, 37.* *If thou beleevest, thou mayest be baptized:* I beleeve that Jesus Christ is the Son of the living God; If thou beleevest there is no salvation but in Christ, whether thou feelest the comfort of it, yea or no, if thou beleevest there

there it is to be had, thou mayest be baptized, wait therefore upon every Ordinance, that thou mayest finde Christ; *Behold the blood of the Covenant*, Exod. 24. 8. To shew you, that it is the duty of Christians, when ever the blood of the Covenant is sprinkled, they are to looke at it, and by so doing find salvation, *Isay* 45. 22. so faith ever sees the water of baptisme, or the blood of the Covenant sprinkled in any Ordinance, faith waits there for salvation to be dispensed, faith beholds Christ, and wee give our consent, and then wait upon God for the comfort of it, which is sealed in the end to the heart, and so it goes away satisfied.

Fourthly, Faith hath yet another worke, and that is, it endeavours fruitfully, in the performance of all the duties the Sacrament requires, to put forth an holy fruitfulness, walking in the life and light of its baptisme; it will put forth that life which it there receives, for as we live by faith, so faith lives by Christ, and Christ in the word and Sacraments, and in every Ordinance, and faith puts that life forth in our conversation, and that is the true nature of the life of faith.

Now because that the life wee receive from baptisme, is death unto sin, and newnesse of life, and member-like union with our brethren, hence it is, that faith puts forth a mortified, crucified frame of spirit in our whole life; and by the same baptisme it is, that we are not onely *dead to sin*, but *justified from sinne*, and so more confirmed in our

justification, and more quick and strong in our mortification and newnesse of life. And from hence also it comes that wee cleave to our brethren in brotherly love, *1 Cor. 12. 13.* so that from our baptisme, the people of God cleave to their brethren, the rather because *by one Spirit, they are baptized into one body*; and this faith searcheth out for our good, *Ephes. 4. 34.* and the Apostle makes use of our baptisme to this purpose; a faithfull soule works brotherly love out of its baptisme, and faith not onely beleeves this, but makes this operative, to cause us to doe what is required on our parts; it beleeves what is to be beleaved, it doth and suffers, what is to be done and suffered, and the more for our baptisme sake.

Finally in the last place, we live the life of faith in baptisme, by presenting and offering our children unto baptisme, that they may partake together with our selves, in the like benefit we our selves have done; wee offer up our children in baptisme, for our owne benefit, and for theirs; our Saviour notes it for a worke of faith in the friends of the Palsie man, *Mar. 2. 34. 5.* to shew you, it is a fruit of faith to present them to Christ, and to receive benefit from Christ for them; we beleeve such benefit is there to be had for them, and therefore we make hard shift to bring them thither; and see what a fruit this faith hath, *Arise,* saith our Saviour, *take up thy bed, and walke*: Thus faith offers them to God to be nursed up by him, and wee beleeve for them, that there is that in Christ for them which they stand in need of, and there.

therefore we beleeve in their behalfe, that God will be gracious to them, for his Covenants sake. And faith doth not onely bring them to God, and present them before him, but this it doth seriously and solemnly; we many times have much Courte-ly complement in Baptisme, and stand more up- on the outward carriage of things, then upon the serious solemn Act of it; but faith lookes at the spirituall worke that is there to bee done. Faith doth two things, in such a case.

1. It renewes the Parents Covenant, both to its selfe, and to its child, because faith beleeves the Covenant is made to the Parent and his child, *Gen. 17. 7.* and therefore *Abraham* in that respect looks up to God, *Oh that Ishmael might live in thy sight;* the promise was made to him and to his seed, *Acts 2. 38.* and to as many as the Lord our God shall call; and God hath promised to blesse *David* and his house, *1 Sam. 7. 27.* The soule thinks it selfe un- worthy of such a mercy, but sure God hath pro- mised it, let it therefore be established for ever, let all that ever I bring unto thee live in thy sight.

2. Faith hath another work, it brings these chil- dren unto Baptisme, that the Covenant may be sealed to them there, that they may be made Gods adopted ones, & Spouses there; the faith of a Pa- rent doth not leave the child here, because he hath betrothed it unto God, but intreats God not to leave his child to its choise, but that hee would bow it to consent in due time, and the child can give its consent many times sooner then wee thinke it can; *John Baptist* in his Mothers wombe,

Luke.

Luke 1.44. but every childe is not so lively to be so soone conceived in the wombe of the Church, as in the wombe of its Mother, yet as soone as it can chooseth good, and refuse evill, it may looke after Christ, even then when it knows not what Christ is; but however, to be sure, the Parent hath a care to traine up his child, to the service of that God, to whom by his Covenant it is borne, & into whose family by Baptisme it is admitted, & God takes it as a whorish part in his people, *The children whom thou hast borne unto me, thou hast sacrificed unto Baal*, *Ezek. 16.20.* Thou hast offered thy children unto me in Circumcision, and then trained them up to serve Idols; so God will looke at it, as a shamefull whoredome, for the sons of men to bring their children to God in baptisme, and then traine them up to serve the Devill, and the world, and their owne lusts; and yet this is the whoredome of most Parents, that are willing enough to bring their children to God in Baptisme, and when they have done, to run away from God; Faith knowes, that by the Covenant children are borne to God, and by Baptisme admitted into his family, and that there is nothing wanting but the childs consent, when he comes to yeares of discretion; and therefore he so traines it up, as that it may not fail of its consent in due time. And looke as you see parents, when they put their children into a good family, are you not wont to say to them, Now that you leave my house, see that you doe your Master faithfull service, please him, and you shall please me, but if you run from him,

him, looke for no countenance from me; and shall you not much more say so to your children, when they are admitted into Gods family, now they are fellow-Citizens with the Saints and Angels of God? and now as they have beene given to God, so tell them, as ever they meane to finde favour from you, so see that they please God, looketh that they depend upon God for his grace; thus faith labours to cloath every man with consent, when he is bidden to the marriage of the Son, *Mat. 22.*

Though the whole point be but an Use, yet we may further apply it; and it will be a just reproofe unto such as when they come to offer their children in Baptisme, they never consider what they have in hand, come onely to take the rites of the Church, and what the Lawes of the Kingdome require, put God off with more complements, but no more regard renouncing the Devill and the world, then if we had never made any mention of it; we say we beleeve the Articles, & we wil have our child baptized in this faith, but wee consider nothing, but that there the childe may have its name given it, and there is all wee mind: but to search and looke what God requires of us in regard of it, that we never looke after; and this is not onely a just chēcke to all carnall Parents, but of many a good Christian, that many times may live a good measure of a sanctified life, and yet come and aske, What benefit had you by your Baptisme? to this day many a good heart cannot tell; and what a shame is this, that God should give us but two such lively Ordinances as the two

vse.

Sacra-

Sacraments, wherein are contained all the rites of the Law, and yet to us they should bee such light things!

Pse 2.

Let it be a word of direction and instruction to us all, that such as yet never learned to live by faith in the use of Baptisme, consider now what God sets before you in it; that there God sets before you the uncleannesse of your nature, and thinke you that Christ will bestow his blood and Spirit in vaine? Labour to see that therein you are admitted into Gods family, you and your children, that there God offers you pardon for sinne, death to sin, fellowship with Christ in all your afflictions, preservation to salvation, and resurrection of body, and all this sealed up to you; labour then to know how you may get good hearts and new spirits. And when you bring your children unto Baptisme, make not an empty Ceremony of it, but present your children to God, and offer them to become little spouses unto him, and renew your consent for your selves and for your children, and learne them to live, not to Satan or this world, but to the Lord Jesus Christ.

And the like may I say for the Lords Supper, set the same faith aworke about it, examine what God offers you, and be sensible, that even after justification and sanctification, you still bring sinfull bodies and soules into Gods presence, and God offers it to your fight; and therefore behold the blood of the Covenant, and receive there whole Christ, give your consent there to God, that as God there offers Christ to you, so you may

may say Amen to it, give free consent for your selves, that it may for ever be ratified to you, and walk as become the Spouſes of Chriſt, as thoſe that are waſhed from dead works, and teach your children to depend upon him, and live as thoſe that are one body with your brethren that partake with you, and then may you goe home and beleeve it verily and really done, beleeve that you are married to the Lord Jeſus Chriſt, and therefore keep loyall fellowſhip with him, that the bleſſing of Chriſt and *Abraham* may come upon you and yours.

VEE now come to ſpeake of living the life of Sanctification by faith in the reading of the word of God.

In reading of the word, it is by faith that we live the life of ſanctification. To reade the word, and to meditate thereon, is a daily part of a Chriſtian holy life; *Bleſſed is the man whoſe delight is in the Law of the Lord, and that meditates therein day and night*; that is, in ſome part of the word; A man cannot heare it every day, but he may reade it moſt dayes, and if not reade, yet he may meditate upon it in his journies; and Kings and Princes who have moſt buſineſſe, and can leaſt ſpare time, if they be faithfull in their calling, yet they are commanded to *reade in the word all the dayes of their lives, Deut. 17.19.* And that ſo he might learne to feare the Lord his God, and not to exalt himſelfe above his brethren. Now if Kings whoſe heads and hands are moſt full of buſineſſe,
continually

continually employed from morning to night, *Exod. 18.* If they be to reade in the word all the dayes of their lives, how much more other Christians, whose employments though great, and places honourable, yet fall short of the places and honour of Princes? And therefore since this is a daily work of sanctification, and because there is no lively holinesse but in faith, let us therefore now see how we may set our faith awork, whether we reade or meditate on the word, that we may not have a dead work of our reading.

Now for clearing and opening this point, remember and conceive thus much; That all that you reade in the Scripture is either a word of *Commandement*, or *Threatning*, or *Promise*, or *Story* and *Doctrine* to be delivered, and faith strongly exerciseth it selfe in all these, and it puts forth severall acts about them all, and in some joyntly.

First, for the Commandements, faith *believes the commands*, *Psal. 119. 66. I have beleevd thy Commandements.* Now faith beleeving the Commandement doth set it self awork in three or four severall acts about it. First, it allowes and beleeves the Commandement to be holy, just, and good, yea even then when it is most crosse to our natures, *Rom. 7. 12, 16. When I doe that which I hate, I consent to the Law that it is good:* He doth not justifie his actions against the Law, but justifies the Law against his sinne, takes part with the word of God against his corruption; even then when *Paul* is carried away to doe that which is sinfull, yet then he consents to the Law more then to his sin,

fin; yea (which is wonderfull in this case) faith doth not onely approve it as *pure and good*, but likewise, *that it is the best course*, howsoever sometimes we doe otherwise; therefore *David* speaks of the Law of Judgements and Commandements as *more to be desired then gold, as sweeter then the honey or the honeycombe, Psal. 19. 10, 11.* And by keeping them there is great reward. See how faith lookes at the Law of Commandements, which God hath given to men judiciously, to order their lives by; there is more sweetnesse and profit in obedience to the Commandement then in any thing; Honey not so sweet, gold not so profitable as the Commandements be. And here are two acts of faith wrapt up together: The one is, that faith doth highly prize the Commandements, looks at them not onely as *good*, but as the *best*, most profitable and pleasurable.

And then secondly, it doth wisely apply them to our selves, as most behoovefull every way for us to doe; thus faith looks at Gods Commandements as great things, the observing and keeping of them, as bringing more profit then gold; so by consequence the transgression of the Commandements brings great evill. *How shall I doe this great evill and sinne against God? Gen. 39. 9.* And is it a small thing that you should weary God? *Esay 7. 13.* so that my sin against God or his Prophets, is no small thing. Faith looks at Commandements as of great consequence, of great worth in themselves, and of great use to us, and lookes at the transgression of them, as the greatest evill, whether

ther against God or our selves; whereas on the contrary it is the nature of unbelceefe to sleight the Commandements, to look at them as no great matter, and as things not concerning us, at least not in any speciall manner: *Hosea 8.12. I have shewed them the great things of my Law, but they counted them as a strange thing;* as if they had no cause to look at them; but what hath a stranger to doe with me, or I with him? It is *Cains* spirit to say, *Am I my brothers Keeper?* he did not think it belonged to him to take notice of his brother, and he is the first and eldest son of unbelceefe the Scripture makes mention of, (and yet to whom belongs the keeping of younger brethren, if not to the elder brother?) Now this argues the unbelceefe of a mans spirit; yea, see yet a further instance, and in some respect a worse, considering the men that did it, *Mat. 27.4.* The leaders of the people, there comes to them a poore wretched man in the anguish of his soule, and cries out he had sinned in betraying innocent blood, *What is that to us,* say they? *see thou to it.* As if the anguish of troubled soules were nothing to a Minister, as if it were nothing to save him from despaire; as if nothing for men that had hired him, and set him awork, and yet as if it nothing concerned them, they yet sleight it and say, *Look thou to it.* This is the frame of every unbelieving heart to sleight the Commandementseither small to themselves, or great to others, and not concerning him; how unwilling we are to beleeve, if faith be not stirring in the word, we either reade

or heare : But, faith faith, this Commandement is to thee, and to thee. Let every one that reads a Commandement say, This is for me, and it is holy, just, and good, a great matter, and meerly concerns me, and behooves me much to looke to it.

Secondly, Hence it comes to passe that faith puts forth another work or act, and that is, faith *receives all the commands* of God, concerning all things, and bowes his heart to every crosse-way of Gods Commandements, *Psal. 119. 128. I esteeme thy Commandements in all things to be most right, and hate every false way.* This universall obedience springs from applying the Commandements, and looking at them as of great waight and comfort and profit to me ; and therefore I conceive every Commandement to be most right, and hate every false way, this is the ground of that illimited obedience.

The Law of faith looks at all the Commandements, conceiving all things to be most right, and more usefull and profitable then gold or honey, the Commandement is most just and good, and hath respect unto all occasions. And herein faith makes a beleever differ from any unbeleever, for no unbeleever, but if he like some things, he dislikes something, and must be excused in it, as *Herod* : We would divide with God, and would be excused in this *Zoar*, and *Is it not a little one ?* let him be but born-wich in this one thing ; but faith lookes at all the Commandements, meaning all things to be holy, just, and good ; and if hee be

carried away at any time, it is his griefe, and he beares witness against himselfe, that he did that which was not good.

Thirdly, Faith when it reads Commandements, it *yeelds blindfold obedience to them all*; faith will discerne the wayes of God in them, and yeeld blindfold obedience to them, though indeed a man never sees better, then when a man can deny himselfe, and give single obedience; *Abraham* went out by faith, when hee had Gods Commandement for it, *not knowing whither hee went*, Heb. 11. 8. This is a right work of faith, for an old man, then about seventy five yeares old, to leave a faire estate in his owne Countrey, and to goe he knew not whither, he reasoned not with flesh and blood, but faith carried him blindfold to yeeld to what God required, though it was to his great losse, he fore-casts no danger that might befall him in his way, but he goes on beleeving; and so *Paul*, *Behold I goe bound in the spirit to Ierusalem*, Acts 20. 22, 23. The Spirit hath said unto mee, Goe, and I finde my conscience bound to goe, not knowing what should befall him, save onely that the *holy Ghost* witnessed that bonds and afflictions must abide him; then I passe not at all, so that I may but fulfill my course with joy: See how hee goes on with a blindfold obedience, he knowes much misery will attend him there, yet hee passeth not at all, but he denies all the comforts of this life, for what hee should doe and suffer for God, come of it what will, he knowes it is

is Gods way, and then he disputes no further about it.

And fourthly, it is the nature of faith to *make every Commandement easie and welcome to me*; The word that I command thee this day, is *not farre from thee, but it neare thee, even in thy heart, and in thy mouth, and this is the word of faith which we preach, Romanes 10. 8.* Faith layes them up in the heart, *Psal. 40. 8.* And so the heart lookes at it, as an easie yoke, a delightfome, and a welcome burthen; yea, and which is wonderfull, you would thinke it implied a contradiction, the same faith which a Christian takes a Commandement as most easie and welcome, yet when it comes to bee done, it lookes at it as most difficult to bee done, and therefore depends upon God for assistance and help to doe it, yea, and not onely as difficult, but impossible of and from himselfe. *Psal. 143. 10.* *Teach mee to doe thy will*; why, you would think it was easie for *David* to doe; but though the Commandements were never so easie, Yet, *make mee to goe in the path of thy Commandements, for thy Law is my delight, Psalme 119. 35.* Now this is a principle in nature, *Things are never burthensome to a man but when they are beyond his strength.* A man takes no delight in a businesse that is too waighty, and too strong for him. A man can easily carry a Bushell of graine, when hee cannot carry a Quarter, that is too heavy for him; yea, even the Law of God is a yoke that neither we nor our

Fathers were ever able to beare. How then comes it to be such an easie and a welcome yoke? why; faith makes it very pleasing to our spirits, and though it be not able of it selfe to performe them; yet it looks to God for help, and then goes about it with much ease and freedome, *Esay 26.12. O Lord to us thou wilt ordaine peace, for thou hast wrought all our works for us*; that is it that makes it easie and welcome, and so we finde delight in it. Thus you see what work faith makes when it reads Commandements.

Secondly, when we deale with threatnings, faith puts forth another work. You say, what hath a Christian man that lives by faith to doe with threatnings, *There is no condemnation to them that are in Christ*; and the threatnings are but branches of the curse. What use then can a beleieving Christian make of the threatnings? I answer in two things.

First, Though there be no condemnation to them that are in Christ, yet there are many *afflictions* to them that are in Christ Jesus, which many times we bring upon our selves by our disobedience to Gods will; Though there be no *eternall* condemnation, yet there are many *temporall afflictions*.

But secondly, I answer; Though condemnation belongs not to Gods children, yet the *threatnings* of condemnation are directed even to Gods children, though the *curse* be not ours, yet the *threatnings of the curse*, are threatnings of condemnation, & belong to beleivers as well as to unbelievers, &

as truly, though not so much, and that it is so, reade Rom. 8. 13. *If you walk after the flesh, you shall dye;* this threatening is to Gods owne people; and yet see a more pregnant place, *Except you be converted, and become as little children, yee shall not enter into the Kingdom of Heaven,* Mat. 18. 3. Now to barre a man out of the kingdom of Heaven, is a grievous threatening, it is no lesse, then to cast a man into hell; and therefore say now, there is a threatening for such and such wicked men to take heed to; but know this, though condemnation belongs not to thee, but the threatening doth, and the affliction belonging thereto will certainly befall thee. *Ely* was a good man, and yet the threatening of God tooke hold on him, and his house; and *David* though a godly man, yet the sword never departed from his house; so that the threatnings belong to Gods people, and we must so account them; else wee shall reade the word in vaine, when we reade threatnings. And therefore faith, when it reads threatnings, lookes at them; not onely as *just and good*, for so it doth, though they be grievous and bitter, 2 King. 10. 19. 1 Sam. 3. 18. but also this it doth, after the acknowledgement of them to be just and good, it humbles a mans soule before God, for his owne sin, and for the sins of other men, against whom such judgements are threatned, whether sins past or present, 2 King 22. 18, 19. by which Scripture you may see, that a good man, when he reads threatnings against disobedience, it makes his heart to melt, and it is faith that makes a man do so, *Isaiah* 34.

Thirdly, Faith puts forth another act whereby it puts life into the threatnings, it makes men more watchfull against sin for the time to come; for if we see God so displeased at sinne, that hee thus threatens it with such fearefull judgements, faith thereupon stirs us up to much watchfulnesse; famous is that for this purpose, in *Job. 31. 23. & 23.* if he had intercepted any poore mans desire, some heavy judgement would have befallen him; but he durst not do so; Why? *For the destruction of God was fearefull to me; and from his highnesse I could not have escaped.* Destruction from God was a terror; Why not, dost thou stand in feare of destruction? Is there any destruction so such as thou art? Yes, saith *Job*, *The destruction of God was a terror to me*; he durst not hinder any poore mans comfort or profit; if any of you should do so, were it not a fearefull sin in you? it would root out all your increase; Why, though from the poore man hee might escape, yet hee could not escape from Gods highnesse, and you know the Apostle gives a charge, *1 Cor. 4. 6. 7.* *Let none defraud or go beyond his brother; for God is an avenger of all such things.* Let no man therefore seek his owne, but every one anothers good; what ever the men bee, be they good or bad; hinder them not; the destruction of God ought to bee a terrour to every beleeving soule.

Fourthly, Faith hath another worke about threatnings; it works much strength in a mans soule; against all the threatnings and revoules of men; and therefore *Job* that stood in such awe of
 God,

God, that he durst not hurt any poore man, hee saith, *ver. 34.* Did a multitude make me afraid, or did the contempt of families terrifie me, that I kept silence, or went out out of my doores? No, the feare of God did awe his heart, and therefore he feared not them that could kill the body; *Luke 12. 4. 5.* this makes a man bold and couragious; Princes spake counsell against me, but I stood in awe of thy word, *Psalm 119. 23.* I am not afraid of the Lord.

Fifthly, Faith in reading the threatenings, quickens a mans care to walke before God in all holy duties, with all holy feare and reverence; when he comes to holy duties, hee comes in an holy reverent manner, because he knoweth with whom he hath to doe, *Heb. 12. 28. 29.* after the whole description of the life of faith, in the 17, and 18. Chapters, he then desires grace to serve God acceptably, with reverence and godly feare, For our God is a consuming fire, he comes before God in any duty, in an awfull reverent manner, not in a base timorousnesse; but in a full and humble submission of our selves before him, *Psalm 138. 1.* And thou art high, and thy name is high above all.

Thirdly, when faith comes to read promises, as soone as it heares a promise, first, it layes hold of Christ, before it offer to take hold of the promise; it longs more after Christ, then the promise, and layes hold first on him, and then on the promise in him. A man is but of a dead faith, if hee layes hold of the promise, before he lay hold on Christ, and it will be but dead, when it should be most quicke and comfortable, because he laid

fafter hold of the promise, then on Christ in the promise; David was in great distresse, *Psalm 130. 1, 2, 3.* and doth he lay hold on the promise first? No, but *Let Israel trust in the Lord, for with the Lord is mercy, and plenteous redemption*: See how faith workes, here is the promise, With God is pardon, he layes hold on that, but there is some body to bee first served, faith waits for the Lord, first it layes hold on Christ, redeeming him from all his sins, and then he layes hold of the promise of pardon of sin. Lay not you hold on your redemption by the promise, but first seeke it in the fountaine, there where it is laid up for thee, and then it will bee a living promise, else it will be but a dead promise, and will lye dead in your hearts, and therefore looke up to him that he may be yours, renew your interest in him, and then you shall have life in the promise.

Secondly, Faith working upon the promises waits for it long, though it tarry long, *The wise will speake in due time, and meane while, The just shall live by faith*, *Hab. 2. 3, 4.* this is the nature of faith, *He that beleeves makes not hast*, *Esay 28. 14.*

Thirdly, Faith doth likewise stay more upon the promise, and upon God in the promise, then upon any meanes that it can use in the accomplishment thereof. *Abraham* when he had a promise of seed, he rested not on his own, or his wives body, but being strengthened in faith, he gave glory to God, *Rom. 4. 19, 20, 21.*

Fourthly, Faith purifies the heart, for a promise, and by a promise, faith purifies the heart by reason

of a promise, and by vertue thereof, we desire that God would give us his Christ, and in him the promise; and therefore seeing we have such promises, let us cleanse ourselves from all filthinesse of flesh and spirit; 2 Cor. 7. 1. 2 Pet. 1. 4. God hath promised to subdue our iniquities, and to give us cleane hearts; and that we may partake in those promises, we set our selves against these pollutions.

Fifthly, It is the nature of faith to rejoyce in all the promises it receives, and rests in them; Abraham rejoyced to see my day, Joh. 8. 56. Psal. 119. 50. It is my comfort in my affliction, for thy word hath quickned me; Heb. 11. 13. they were glad they had a promise to rest on, though they had nothing else.

Sixthly, Faith in the promise doth encourage and embolden a man to undertake any dutie, or to undergoe any evill in the strength of a promise. See a place for both, Heb. 11. 33, 34, 39. in marvellous difficult things they overcame by faith, they overcame Gyants, as David did Goliath; he trusting in the name of the Lord of Hosts, was confident God would close him in his hands; wonderfully doth faith worke, be the dutie never so desperate, and so doth it undergoe any evill, ver. 35. Women and others were tortured, and would not be delivered to avoid torture, because by faith they looked for a better Resurrection; they knew of something that would make amends of all that hardship they underwent.

Now there is one portion of Scripture more, & that is, Story and Doctrine, matter of contemplation; things to be known, as the Creation of the world,

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of the providence of mans fall, of mens examples, good or bad. And now what life doth faith put into our hearts, when we read these?

First, it gives us to understand them very clearly; not onely beleeve that they are true, but wee understand plainly the meaning of them. By faith we understand the world was made; Heb. 11. 3. and Faith is the evidence of things not seen; by faith Abraham saw Christs day; we know such a thing was so, and understand it in some good measure; faur beyond what else wee could have attained unto.

Secondly, If faith read the doctores or decrees of God, then it leaues to a sanctifying of God in our hearts, that is, the more to rejoyce in God, and to trust, feare, honour, and worship him; Thou art worthy a Land; to receive honour and praise; it humbles the creature, and puts honour upon God, Rom. 4. 11. *Who would not flourish like the King of Nations?* Jer. 10. 6, 7. This is the nature of faith, when it reads a description of God, and his workes or attributes; it humbles it selfe before God, and magnifies him.

Thirdly, If faith read of mens doings, if good, it applies and follows them; if evill, it avoids them; it applies the one, and is weaned from the other; All these are written for our admonition, upon whom the ends of the world are come; what wee should take heed we be not such and such, 1 Cor. 10. 5. he looks at them, as just discouragements, from meddling with such wicked practises, whether in good or bad men; evill men doe according to their kinde;

and good men are drawne to it: and when we read of the wayes of good men, then *Let us run with patience the race that is set before us*, Heb. 12. 1, 2. Thus have you seene the mighty power of a lively faith in the use it gives us to make in reading and meditating on the word.

It might be a just reproofe of a Doctrine taken up by some Ministers: That in the dayes of the Gospel, men are not to apply the threatnings to the consciences of Gods people, yea some say, not so much as to wicked men. But now consider, Is there any part of the word, which either seade or heare, which faith hinders not a worke in? This true; curses belong not to them that are in Christ, but the application of them belongs to them, y^eto keeps them from condemnation: Have you not heard that the hearts of Gods people which were holy, have melted with the applying of his threatening of God? but you say they lived in the dayes of the Old Testament: But did not Christs Disciples live under the New, and yet the threatenings take hold of them and doe not die? A possible threaten vengeance to them that defraud their brethren? And therefore see how much they are mistaken, that will not have the threatening applied.

It is a signe of tryall to know whether I live by faith, in reading the word or not, and see a true discerning of the ground, of our reading profitably or unprofitably; If you live by faith, you will make use of your faith, and your faith sets your hearts a worke in what ever you read, be it more or lesse. If therefore thou comest and readest the

the word, and sees no great matter in it, neither in Commandements, threatnings nor promises, or if thou seest something in them, yet if thou lookest not at them as concerning thee, or if thou apply some Commandements, and not other-some, and not willingly give blindfold obedience to them all, then thou readeest Commandements in vaine; if thou readeest threatnings, and thy heart be not affected nor afraid, thou readeest that word in vaine; if thou readeest promises, and takes not hold of Christ, and waies not for him, and stayes not more upon him, then upon the promise, thy faith was dead at that time; or if thou readeest Story, and understandest little of God, &c. then thy heart was asleepe.

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It may serue to stirre up every soule, when you goe about to reade the word. I beseech you, if you would not reade the word in vaine, then read it in faith; it will not profit you else; and therefore, when ever you goe about to reade, lift up your hearts to Heaven, that God would give you a faithfull heart, to looke at all the word as neerely concerning you. Labour so to reade, as that you may suck life from it, and so may you, when ever you reade, say, it is a sweet Ordinance; and I know not a godly man, but hee takes this Ordinance for his dute, to reade the Word daily, there is no man that heares with profit, but he makes conscience of reading; bee sure therefore when ever you reade, that you passe it not over, till your faith hath helped you to make some profitable use of it.

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WEE now come to speak of living the life of sanctification by faith in prayer. It is by faith that we put up any sanctified and lively prayer unto God. The life that we live in this world in our prayers, is a life of faith: and indeed herein faith is in an especiall manner required, *James 1. 5, 6. Let him aske in faith*; Though God be most liberall to bestow his blessings on us without grudging, yet unlesse we aske in faith, we must not think to receive it; as if he should say, Our best prayers will be but dead works, unlesse faith be active and stirring in them, *The prayer of faith shall save the sick, James 5. 15, 16.* shall save not onely his body from sicknesse, but his soule from sinne; not that every faithfull prayer doth forthwith obtaine deliverance from sicknesse, and salvation from sin, unlesse there be some faith in them that are prayed for, though what God hath promised in this kinde, he is able to give, yet hee will see some faith working before hee grant it.

Now because faith is of such principall use to put life into our prayers, see how faith doth act it selfe by so doing.

There be two principall acts of faith, which it puts forth in all our faithfull prayers that are accepted of God.

First, it is faith that stirres up holy watchfulnesse in our hearts unto prayers, and this the holy Ghost requires in all sorts of Christians, *Eph. 6. 18. Pray alwaies with all manner of prayers and suppli-*

supplication, watching thereunto with all perseverance: Watch with all constancy and assiduity, shaking off all drowynesse of flesh and spirit; he calls not so much (though that may be part of his meaning) for *constancy* in prayer as for *watchfulness* in prayer, and that as well before, and in prayer, as afterward. And as watchfulness unto prayer is required, so watchfulness *in prayer*, Col. 4. 2. *Continue in prayer, and watch in the same with thanksgiving*; and they are both put together, 1 Pet. 4. 7. *The end of all things is at hand, bee ye therefore sober, and watch unto prayer*; So our Saviour calls upon his Disciples, Mat. 26. 41. *Watch and pray*. Their hearts began to be heavy, and their bodies to be drowsie, and they had much ado to keep from sleeping, when there was most need of praying. Therefore watch and pray that yee fall not into temptation.

Now because this is a duty so necessary, and so little spoken to, therefore I intend to speak something of this watchfulness unto prayer.

There is a threefold watchfulness, which faith stirres up in a man *unto* prayer, *in* prayer, and *after* prayer; and a faithful heart is watchfull in all these.

First *before* prayer, faith puts forth a threefold watchfulness. First this watchfulness is requisite, and is exercised about observing and gathering up fit matter for petition and thanksgiving in our daily occasions; if he be watchfull, he is ever attentive all the day long unto such occasions, as do furnish him with fit matter, and arguments, and motives

motives to come before God with ; and faith sets him a work so to doe, faith observes what our daily corruptions are, how soone this or that passion is stirred up, what vanities in our mindes, what uncircumcision in our lips, how barren and unfruitfull in good conference to help our selves and others, and it gathers these up against the next opportunity we have to come before God ; it observes any kind of judgment or affliction God tries us with, it observes what favors & mercies we receive from God daily, & so makes them sit matter for his daily prayers: And especially these he culls out against the time of more solempne humiliation. *Iob* tells you what he was wont to doe, when his heart was in its best frame, though then distempered, *Iob* 3.8. *Let them that curse the day, curse this night, and prepare to stirre up mourning:* The Originall word is strong, *Stirre up Leviathan;* Huge mournings, heaps upon heaps, great *Behemoth* mournings ; Let them pocket up this, and lay it aside in readinesse that they may remember the misery of this day or night. See therefore what a watchfull heart will doe, it will take up matter from any occasion offered to stirre up mourning. In that he spake of laying up matter of cursing, that was his weaknesse, but of supplication and thanksgiving, that is a Christians duty ; look what an impatient heart will doe for cursing, that will a patient heart doe for blessing ; great mercies for great dayes, and great evils for great dayes of humiliation. As a man that hath a building to reare up, he prepares matter, wood, and
his

stone for it ; so a Christian prepares materials for his prayers. Prayers and praises resemble an edifice or building, *Psal. 22. 3. Thou art holy; O thou that inhabitest the praises of Ierusalem.* Now a man inhabits nothing but an house; if therefore God inhabite praises, it is a signe that it is a way to raise up an house to incompasse God about with, such is the nature of prayer; A man that hath a prayer to make, hee hath an house to build for God, *Exod. 25. I will prepare an habitation for him.* When therefore a Christian is to come before God in prayer, he considers what matter he hath stored up against such a time, that he may reare up a building for the most High to dwell in. And he not onely prepares fit matter, but likewise observes what order is best to dispose these in, prepares fit arguments from his owne necessity and Gods glory, and this he doth against solemne times: *Iob 23. 4.* He could not come before God, he was so full of terrour without, and anguish within, that he could not have liberty to pray: But o that I had but a little breathing time; what would he doe then? *I would order my cause before him, and I would fill my mouth with arguments:* Hewould have his case in readinesse to set before God, he would not come abruptly, and inconsiderately, but have his matter in some order, and if his memory would not serve, he would pray to God to rank his businesse for him; for indeed except God build for us, our building is but in vaine but he would lay them in fit order, as they did their sacrifices, joynt by joynt; what ever the holy
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Ghost hath given him patterne for in the word, faith will set watchfulnesse awork to consider of it, to prepare matter from it, against our next coming before God.

Secondly, Faith and watchfulnesse keeps the heart in a praying frame; a man may have much good matter, and in good order, and yet an heart very unfit, but faith sets watchfulnesse awork to keep the heart in a praying frame.

And a threefold grace watchfulnesse hath a special respect unto in this particular.

First, *purity*, both with God and man, *Pf. 6. 18. If I regard iniquity, if I squint aside at any sin, God will not heare me.* A man must *lift up pure hands without wrath and doubting*, *1 Tim. 2. 8.* This purity of heart keeps the life free from guile; Keep a conscience voyd of offence before God and man. Sin will harden the heart, *Heb. 3. 12, 13.*

It makes us walk respectively towards all men, to give every man his due, and so shall we offer to God an acceptable service: remember if thou hast any thing against any man, or any man any thing against thee, first goe and be reconciled unto them, and then come and offer thy gift; implying, that if a man doe walk in wrath, and emulation, and discord in any kinde, he must cleare that score first, else the heart is not in case to pray; in speciall wise, look to thy conversation in thine owne house, *1 Pet. 3. 7.* If thou consider not the weakest part, thy heart is not fit to pray, and therefore this is the watchfulnesse which faith stirs up the heart unto. A man that hath a petition to

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put up to the King in the evening, he would keep himselfe from offending him all the day; so in this case God would have us keep our hearts in a praying frame, free from any disturbance of any kinde, for if any corruption be stirring, it will hinder our prayers.

Secondly, Besides it keeps our hearts in a praying frame, by maintaining in our hearts a *sensible-nesse* of those things of which we make the materials of our prayers; for a man may have these, and yet come off very heavily in prayer, for want of being sensible of those things. It is true, if a man keep himselfe in a pure frame, he will keep himselfe sensible, for it is the deceitfulnesse of sin that hardens, *Heb. 3. 12.* Keep thy heart innocent, and thou wilt be sensible. *David* while he complains of corruption in his heart, cannot put up a word of petition, *Psal. 73.* But afterward he rises up to some sense, then he falls to prayer, *ver. 12.* then he begins to look up, and can pray to God *to guide him by his counsell, and then receive him to glory;* and then it is good for him to draw nigh to God: but he rises not up to matter of conference with God, till he hath brought his heart to a sensible discerning of its owne corruption, and then is the heart in a praying frame fit to conferre with God: So *2 Sam. 24. 10.* *Dauids* bears smote him, and then he looks up to God for pardon, *2 Sam. 7. 18. 1 Chron. 29. 10.*

Thirdly, A praying frame brings with it a *reuerend feare of the holy presence of God,* it puts him into a childe-like awfull disposition, *Psal. 5. 7.*

In thy feare will I worship towards thy holy Temple ; looking at God, as a God of mercy, and withall of dreadfull Majesty; he comes therefore before him in a childe-like reverence, his very mercies are fearfull, *Exod. 15. 11.* His Majesty fearfull, his presence holy and glorious, and therefore he is the more to be feared, *Psal. 130. 4.* And this is to keep the heart in a praying frame before the Lord.

Thirdly then there is another act of watchfulness, and that is watchfulness to prayer before you come to it, *to cut off those impediments* that would hinder us from prayer, especially that would hinder prayer from rising to any height: It is a speech given to carnall men, and I would it rested there; *Psal. 14. 4.* *O yee workers of iniquity, why doe yee eat up my people as men eat bread?* It shewes you that men are so eaten up with their businesse that there is no calling upon God, What is the matter? he followes his businesse so close, that he hath no leisure to pray. Rich men eat up poore mens estates by oppression; and even Christian men, if they be not the more watchfull, will be so eaten up with their businesse as they have no leisure to feed on the Lord. Thus faith would offer up unto God a reasonable sacrifice, *Rom. 12. 2.* He would speak such things, and to such grounds and ends, as that God may see we understand what we take in hand; *Take heed therefore that you be not hardened through the deceitfulness of any sin,* and put not off this duty, by the necessity of any businesse whatsoever.

But now secondly, faith makes us watchfull in prayer; *continue in prayer, and watch therein, Gal.*

4.2. A Christian man is watchfull in prayer; how:

First, The faith of a Christian when it is working, and lively, it makes a man watch unto the matter of his prayer, that it be according to Gods will; he would not drop forth any thing unadvisedly, he is carefull that it be all according to Gods will, *Iohn 4.15*. And so for the manner, he is carefull that it be put up in the spirit, *Eph. 6.18*. praying in the holy Ghost, *Iude 20*. so that in the holy Ghost we are to pray for the manner.

Now in the holy Ghost; what is that? That is, in a spirit of humility, fervency, and constancy;

1. In humility, *O Lord I am lesse then the least of all thy faithfulnesse*, *Gen. 32.10*. *Gen. 18.27*. Thus in a spirit of humility, the soul doth acknowledge our owne basenesse and vilenesse.

2. Fervency, fervent prayer, *Acts 5.12*. that is, prayer without ceasing; the same word is translated earnest, *Luke 22. 44*. *Rom. 8.26*. *The spirit helps our infirmities with sighs and groans that cannot be expressed*. *Exod. 14.15*. *Why criest thou unto me?* and crying implies earnestnesse. Now fervency stands in two things; In earnestnesse of the affection, and strength of perswasion; earnestnesse of affection, *Why criest thou?* and so strength of perswasion; he makes choyce of such arguments as are most fit to perswade, as from Gods former gracious dealing, and so pleads the Covenant; *Exod. 32.10*. *Moses would not let God alone, Remember the Covenant thou hast made with thy servants*, and the great workes thou hast wrought in redeeming them, will not the Egyptians blaspheme thy name if thou destroy them

now?

now: Now this bowes the heart of a man to some fervency in prayer, it binds God as it were with his Covenant, and his promise, and his glory, with cords of the peoples misery, and sense of the enemies insolency, and so muzzles him (as we may say with reverence) as with a gowne or cloak, that he cannot strike as he would; so as now he cannot see iniquity in his people, he is so compassed about with his nature and property, and Covenant, that he hath no liberty to strike; and now this prevents wandering in our prayers, *No man stirs up himselfe to take hold of thee*; this puts away the leadennesse of our prayers, and gives them wings. Esay 64.7.

Thirdly, And so for constancy, *Pray alwayes and be not weary*, Luke 18.1. God will let us know, that he will be overwastled, if we be assiduous, and will not be beaten out, as the Syrophenician woman would not.

Now thirdly, another part of watchfulnesse is after prayer; and after prayer, it waits upon God for what we have prayed, and then is acting and endeavouring, first, to use all lawfull meanes for the obtayning of them; I say, it waits upon God for an answer, to see how God powres in the fruit of our prayers unto us, they *listen what newes from heaven daily*, Psal. 50. 3. Hab. 2. 1. *I will stand upon my watchtower, and heare what the Lord will say unto me*; he had made a strong praier against the Babylonians, and he wonders that God should suffer such wretches to oppresse men better then themselves, but saith he, *I will stand upon my watchtower, and see what God will answer me.*

Secondly, besides watchfulnesse excites and stirs up a man to use all lawfull meanes, for the accomplishment of such requests. *Exra* had spent the whole ninth Chapter, in supplication for the Church, and then some came to him, and said, *Arise, the matter belongs to thee, there is hope it may be done*; So *Isbna*, when he had fasted and prayed, *Ios. 7. 10. 30. 18.* then *Arise, Israel hath committed an execrable sin*. See who it is, and let justice be executed; hee would not have him to continue in prayer, as to thinke to over-wrestle it that way; no, but arise and be doing, doe what you can to helpe it, and then wait upon God for a blessing.

Now for a second act of faith, and that is, As it stirs up watchfulnesse about prayer, so faith doth also helpe a man to beleeve in the Lord for acceptance, both of our persons and prayers, and both, in our weakest and worst estates; and upon the safest and surest ground; this is a stirring active worke of faith, the true *Apotelesma* of the sacrifice of prayer, *Psal. 66. ult.*, *Psal. 4. 3.*, *Pf. 55. 17.* God turnes not our prayers from him, nor his mercy from us, but our person and prayers are accepted, and so accepted, as that God both heares what we say, and will likewise do it, *Iohn 5. 14, 15.* *Mark. 11. 24.* God will grant us all necessary expedient things, for this life and a better; but in case the matter be such, as in some respect God sees it not meet for us, yet know, that God will have respect to the grounds and ends of our prayers, and that is the chiefe thing: *Deut. 3. 23,*

26. *Moses* prayed that he might goe over *Jordan*, and see that good Land; now it was a thing God saw was not meet to give him; but though hee would not give him that, yet hee had respect to the ground and end of his prayer, and so God gave him sight, that he saw and discerned it plainly; so God considered the weight of his desire, and though he grant not the letter of the conclusion of our prayers, yet he can direct us a better way to be satisfied. It stood not with Gods purpose, that *Moses* should goe over into that Land, he standing as a type; but his petition being reasonable, God answers the grounds and end thereof; and so in all other our petitions if reasonable, *Father if it be possible, let this cup passe from me*, and he was heard, *Job. 34.* his desire was, to submit to Gods will, and he was heard in the ground and end of this prayer. Thus faith beleeves when wee are in a poore case to pray, *Psal. 34. 6.* This poore man cried, and the Lord heard him; it was then a hard time with *David*, hee was faine to compare himselfe a mad man; he made a very poore shift; and therefore calls himselfe a poore man; and yet, *I trusted in the Lord, and he delivered me*; so that faith will help a man in very poore takings; and this faith will doe, not upon presumption; but upon safe and sure grounds; for,

1. First, Faith builds upon the nature of God, and he is a God hearing prayer; and therefore shall all flesh come to him; and faith remembers, that this is a royall stile of Gods prerogative, and

thereupon the creature claspes about such attributes of God, as make him fit to heare prayers, as his wisdom, his Almighty power, his rich grace, his jealousie for his honour, and faithfulness in his Covenant, and in speciall his love to us, *Iohn 16.26.27.*

Thirdly, Faith hath respect to the *name* and *intercession* of Christ, *Iohn 16.23.* and the intercession of Christ wonderfully availes in this particular, *Rom 8.34.* first, *hee appears before God for us*, and stands for us, hee will be seene on the Bench, and will visit the cause; Christ stands and *appears*, *Heb. 9.24.* yea, and *prays* for us by the intercession of his blood, *Heb. 12.24.* yea, and I demie not, but Christ in regard of his divine Majesty, may constantly expresse his owne will to the Father, *Iohn 17.24.* in the many gracious conferences of the Trinity together, and so gets an answer to our prayers, many times when we little expect it.

Thirdly, Faith hath a third ground to rest upon, and that is, the intercession of the Spirit, *Rom. 8.28. Psal. 10.17.* Faith thereby puts life, and warmth, and strength into our prayers; and yet this is one of the weakest arguments faith hath, for many a Christian when hee lookes at his spirituall enlargements, and rests there, he will smart for it; It is true, faith rests more upon prayer, then upon the weapons of the mighty; *Moses* prayer did more good against the Amalekites, then the whole Army, *Exod. 17.11.* and so far faith encourageth us to make

make us the more to trust upon Christ, but faith dares not bottome it selfe upon its prayer.

First, because our greatest enlargements are but imperfections, and therefore faith must have something to trust upon that is perfect.

But secondly, Suppose they were more perfect and stronger then they bee, yet faith lookes at such weakeneses in our best performances, as stands in need of mercy rather to pardon and cover, then to looke for acceptance.

Neh. 13. 22.

Now for application, first, against all such as are not watchfull to prayer, or come not with a spirit of faith, to such a sacred Ordinance, I doe not so much stand wondring at carnall men, if they neither pray morning nor evening, for how should they call on him, on whom they have not beleevd: but to looke to Christ for grace and mercy, this is not in their hearts to doe, and therefore it is no wonder if they pray not, and yet to you I say, as ever you thinke to finde mercy at the hand of God, so get a spirit of faith and prayer.

But yet secondly, This casts shame upon the people of God, professors of the faith, and of the life of faith; how many of them, even some ancient godly men, that in very prayer will fall fast asleepe, sometime the hand lifted up, but the head fast asleepe. Is not this a prophaning of the name of God? Can wee bee accepted in such a case? Now therefore take this word home with you,

Curſed

Cursed be he that brings a lawe sacrifice to God, and hath a better in his flock; Mal. 1. 14. these will be Gods fatherly curses; and though it be not in wrath; yet you should know what a Fathers frownes be, if you present him with such drowisie worke; and therefore I charge you in the Lord, as you would be knowne to be Christians, shake off drowinesse in this duty.

And this may reprove another sort, that have left off to pray, save onely when the Spirit moves them; never take care to prepare the heart for such a worke as this is; neither prepare matter, nor keepe the heart in a praying frame.

And therefore for a second Use; Let it bee an exhortation to every Christian soule, that desires to live by faith; in whatsoever you live by faith, besure you be not without the life of faith in your prayers: Some men cry downe Prayer; but is it not the end of Preaching, that you may learne to pray? Let faith therefore live in them, else they will be but dead prayers; we discourage not any man from reading a prayer, onely this we desire, that you may live in your prayers; and so live in Gods sight for ever. Goe home therefore, and call to remembrance what you have heard, let it be your care to observe and lay up daily some fit matters for your prayers; and lay up the chiefest of these against the times of your greatest mourning, and thankgivings; Lay them not up for a day or two before, but from day to day; Lay up the bulke passages of Gods waies; and your owne, that you may have them in readinesse against

against speciall occasions, and then keep your heart in a praying frame, pure from wronging God or your brethren or neighbours, and be sensible of whar you come before God for, and keep your hearts in a very reverent and holy awe of God, and pray for what is according to Gods will for matter, and according to the Spirit for manner, and stand upon your watch-Tower, to see what God will answer, and use the meanes to obtaine your desires, and come with confidence that your persons and prayers are accepted, and when you are in the lowest case, and make the poorest shifts, then looke up to God in the name of Christ, and then shall you finde your prayers not drowie and dull, but such life in them, as will put a life in your callings, and in all the duties that ever you performe, and it will be matter of much comfort and refreshment to you.

HAVING gone through the principall works of the life of sanctification, We come now to speak of the third part of our spirituall life, which is the life of *consolation*. And by faith it is that we live comfortably in this present world. *Now we live, if you stand fast in the Lord, 1 Thess. 3. 7, 8, 9.* What doth the life of a Christians justification depend upon other mens standing fast? or in case of our life of sanctification, if other men fall, must we fall too? Might not *Paul* live that life, though the Thessalonians shrink from the grace of God, and decay in their first love? God forbid.

The

The life of sanctification stands not upon the standing fast of his hearers, but he speaks of the life of the joy and comfort of the spirit and soule of himselſe, if they ſhall ſtand faſt in the purity and praſtiſe of that Doctrinethey had received from him, that would be the life of his comfort, as you may ſee in the verſe following, *We were comforted in all our afflictions by your faith*; your ſtanding faſt comforts us in all our afflictions; life is not life, if it be overwhelmed with diſcouragements: Their ſtedfaſtneſſe in the faith did breed joy in the Apoſtle, and that joy was his life. Now then to ſhew you, that as conſolation is the life of our ſpirits, ſo it is by faith, that we live this life in this world. *Rom. 5. 1, 2. Being juſtified by faith wee have peace with God, and rejoyce in hope of the glory of God*: By faith we have the peace of our juſtification, and thereby we have acceſſe to God in the eſtate of grace wherein we ſtand, and by the ſame faith doe we rejoyce in the hope of the glory of God; that is the work of faith, firſt to juſtifie us, and then to pacifie us, then to enlarge us to joy and rejoycing in the Lord; *1 Pet. 1. 8. Whom though you have not ſcene, you do love, and believing in him you rejoyce with joy unſpeakable, and full of glory*. So that you ſee the point is plaine, a moſt heavenly argument.

Now for the opening hereof, let me ſhew you how it comes to paſſe, that faith in Chriſt doth work this conſolation in beleevers.

There are two principall works by which faith brings us on to conſolation, and maintaines it in us. Firſt,

First, Faith *prepares* us matter of joy.

Secondly, It *applies* that matter to our hearts, and exhibits just occasion of consolation to us.

For the first, three matters there be of joy, which faith prepares for us to chew upon, and to comfort our selves in, and in them a man cannot rejoyce without faith.

The first and principall thing which faith doth lay hold on, as matter of joy, is *fellowship with Christ*, and under this is all the rest wrapped up. *Christ dwels in our hearts by faith, Eph. 3. 17. And by him we haue acceſſe to the Father*, and by saying we trust in him, we make him our God, *Psal. 90. 1, 2.* and by faith it is also that we receive the *promise of the Spirit, Gal. 3. 14.* So that by faith it is, that we doe lay hold upon the Son, by the Son, on the Father, and on both by the Spirit: For faith distrusts our owne naturall good parts, and all the blessings of this life, and all the Ordinances, and whatsoever might deceive us with false joyes, it carries us directly to Christ Jesus, and fastens all our hope upon him, and so have we acceſſe to the Father, and are filled with the holy Spirit, and all these are matter of our joy; Yet a man may have all these, and yet live uncomfortably, but yet here is the matter of joy, faith gives us the blessed Trinity to dwell in our hearts, and so makes up our joy.

First, the Father he is called the *God of all consolation*, 2 *Cor. 1.* and he speaks of both the Father and the Son, 2 *Theſſ. 2. 16.* a place well worthy observation, *Now our Lord Iesus Christ himselfe,*
and

and God even our Father, which hath loved us, give us everlasting consolation; where he sets forth both the Father and the Son, as those that give us everlasting consolation, and so my soule doth magnifie the Lord, and my spirit rejoiceth in God my Saviour, Luke 1. 46, 47. Speak of both the Father and the Son: And so likewise doth the holy Ghost, it is his proper stile to be called the Comforter, John 14. 16. And he shall abide with you for ever. John 16. 22. I will see you againe, and your joy shall be full, and it, shall no man take from you: He meanes he would visit them by his Spirit, and therefore it is called joy in the holy Ghost, Rom. 14. 17. So that herein stands the matter of our everlasting joy. By faith we lay hold on Christ, and in Christ we have access to the Father, and by faith we receive both Father, Son, and holy Ghost, to dwell in us; and thus it prepares us matter of joy.

Secondly, Faith brings us on to fellowship with the waanes of grace, it will not rest, but if it be possible, it will bring us under the joyfull sound of Gods Ordinances, wherein it may enjoy this Fellowship with the Father, Son, and holy Ghost: Faith brings us on to make use of the Ordinance more then else we should do, so as like new-born babes we desire the sincere milke of the word, 1 Pet. 2. 2. and we are new borne, when faith is fashioned in us; And David speaking of this confidence in God, saith, Though warre should rise up against me, yet in this would I be confident, Psal. 27. 3. and see what followes; One thing I desire, you and I will desire it, That I may dwell in the house of the Lord all the dayes

dayes of my life, to behold the beauty of the Lord.
 This faith doth, and by so doing, prepares matter
 for our consideration, and consolation; *Psal. 89.*
15, 16. Blessed are the people that know the joyfull
sound; that is, the sound of the Gospel; They
shall walk in the light of thy countenance, in thee shall
they rejoyce all the day long. There is the joyfull
 condition of a Christian in the enjoyment of the
 Ordinances, they can every day make an holy day
 of it, as it were. *Psal. 119. 111. Thy testimonies are*
mine heritage, they are the rejoycing of my heart,
ver. 162. I rejoyce in them as one that findeth great
spoiles; He never came to an Ordinance, but as
 a souldier to the spoile, after a great battell, as
 he having had a battell with his corruptions that
 fight against his soule. Now he comes to see
 what God will say to him, and he will make him-
 selfe a savor, and get a booty out of every Com-
 mandement, promise, or threatning hee heares:
 Thus faith comes to divide spoiles. It is true,
 sometimes men come and find spoils in the Ordi-
 nances, that never battelled with their corruptions
 before, for sometimes God is found of them that
 seek him not, and so many a man that never struck
 stroak gets spoiles: They come and wonder at the
 presence of God is there, and cry out, *God is*
among them of a truth, 1 Cor. 14. 25, 26. Thus a man
 that lives under the joyfull sound of the Ordinan-
 ces, he hath ever matter of as much joy, as a
 Souldier after victory; *Esay 12. 3.* With joy shall
 they draw waters out of the wells of salvation;
 and what are those wells of salvation? are they
 not

not the Ordinances of God from whence wee draw consolation, and edification, and a supply for all our particular needs.

Thirdly, Faith puts forth another notable work in preparing us matter of joy, and that is *purity of heart*, without which there is no spirituall joy to be hoped for. The Sun-shine of Gods favour will not shine upon a dunghill soule, it will shine upon the garden onely, where the seeds of his grace are sowne. *The Kingdome of God is first righteousness, then peace, and then joy in the holy Ghost, Rom. 14. 17.* The heart must be purified by faith to beleve in Christ, and from thence springs joy in the holy Ghost, *Acts 15. 9.* Faith purifies the heart, the heart being pure, is a fit subject for joy, *This is our rejoycing, that in simplicity and godly purity, we have had our conversation among you, 2 Corin. 1. 12.* This is matter of exceeding comfort in the midst of all discouragements. *All the wayes of wisdom are peace, and all her pathes pleasantnesse, Prov. 3. 17.* By faith we walk in the pathes of Gods grace. Now faith therefore that purifies the heart, keeps the heart in a frame fit for joy: But if a man defile his heart and way, then *reflore to me the joyes of thy salvation, Psal. 51. 8.* A man will thereby breake the staffe of his joy, so that he shall not feele the supportance of his comfort strengthened in him. Gods Spirit being grieved, (as grieved it will be, if we defile our selves by any sinfull lust) it will grieve our spirits; but if Gods Spirit be not grieved, then are we neare to spirituall consolation; but if Gods Spirit be

be grieved, then our spirits cannot be comforted; if a man wittingly and willingly live in any sin, he cannot have joy. *God is truly good to such as are of a cleane heart*; You cannot see the Sun shine cleare in troubled waters, all spirituall consolation dwels in a cleane heart: thus faith prepares matter of joy for us.

But now if you think this is enough for a mans spirituall joy, that now he may live comfortably all his dayes; I think no man that knowes what spirituall joyes meane, but knowes that a Christian may have truly fellowship with the Trinity, and may have liberty to enjoy the purity of Gods Ordinances, and be of an honest heart, and walk before God in the simplicity of his soule; and yet experience knowes it to be but over-true, that a man may enjoy all these, and yet be dead-hearted to all spirituall consolation, and therefore there is more goes to this, else it were not possible a Christian should lead a comfortable life. Hee doubts not of his fellowship with the Trinity, nor doubts he of the joyfull sound of the Gospel, nor can he deny, but in some measure of purity, and singleness of heart, he hath walked before God, yet he neither sees nor feeles any comfort in these; faith therefore doth something more, when it works us to spirituall consolation.

And therefore secondly, that we *may rejoyce in the Lord alwayes, Phil. 4. 4.* Faith doth not onely prepare us matter of joy, but having prepared it, it applies it and helps us to make use of it to our consolation; faith is of an applying nature, now

let me shew you how faith bestirres it selfe about these three matters, it hath prepared for our consolation.

First, For fellowship with the Trinity, which is the chiefe and principall matter of joy, faith hath this work which wheresoever it works, it sends not away the soule without some due consolation, at least supports the heart in such sort as that it over-wrassles all difficulties; though it have not alwayes largenesse of consolation, yet it never wants so much as swallowes up all outward discouragements. As soone as it makes us to remember the Trinity, it applies fellowship with the Trinity by putting us in minde of what we have received from it. See how this remembring of God quiets the heart in ill houres, and quickens our dead spirits, *Esay 51. 12, 13. Who art thou, that thou shouldest be afraid of man that shall die, and forgettest the Lord thy Maker?* See the ground of this peoples discouragements; God sets forth himself as the Comforter of his people; why then shouldest thou be afraid of the face of the oppressor? *I am he that comforts thee;* What is the reason the people of God receive no comfort, but are every day afraid of man? What is the matter? *Why, thou hast forgotten the Lord thy Maker,* and hast feared because of the fury of the evill ones, as if he should have said, if that by faith we would endeavour remembrance of our fellowship with God, and that he the Father of mercies hath given us everlasting consolation: Did but we remember that hee hath given us his Spirit to bee our
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Comforter, this would quiet our hearts all the day long : Faith will say, *Our God whom we serve is able to deliver us out of thy hand, O King ; but if not, yet know, that wee will not serve thy gods, Dan. 3. 17.* Faith brings God to our remembrance in our worst hours, and quiets us much in all the discouragements that darken our hearts ; not such a remembrance that onely thinks on God, for that may deceive a man, *Psal. 77. 3. David thought on God and was troubled ;* not every remembrance of God will comfort the soule ; but when I speak of remembrance, I speak not onely of remembering God, when the heart is overwhelmed, but faith keeps a daily remembrance of God even from time to time. Transient remembrances of God bring but small joyes, if gained at any time, they are soon gone ; but faith remembers God not only in some sudden plunges, as it will doe much then, as *David had good experience, 1 Sam. 30. 6.* when the people spake of stoning him, he thought upon God and was comforted and strengthened ; It will help much even then, but much more will it help, if a man in his daily constant course remember God, it will quiet his heart in all changes of sorrow ; *My people have gone astray from mountain to hill, from one refuge to another, these have forgotten their resting place, Jer. 50. 6.* They might have found rest in me, had they repaired to me ; When the Dove comes to the Ark, there is rest for her, but while she flutters here and there, she findes no resting place : Men that come daily and duly to God, and remember him, they finde

a resting place in God. You will say, How shall we daily thus remember God?

I answer; Faith wonderfully helps us in this kinde by giving us daily to seek God and his face; and that makes us remember him, *Psal. 105. 3, 4. Their hearts shall rejoyce that seeke God.* When a man daily seeks the face of God for pardon of sin and peace of conscience, the heart of such an one shall daily rejoyce.

Secondly, Daily to remember the Lord, is to wait upon him; and that brings continuall rejoycing, *Esay 25. 9. In that day it shall be said, Loe, this is our God, we have waited for him, and he will save us, we will rejoyce and be glad in his salvation. Psal. 35. 20, 21. Our soule waiteth on the Lord, our heart rejoyceth, because we have trusted in him:* It is from our trust, that we have waited on him; and from waiting, we rejoyce in him, specially when God gives us to wait on him with meeknesse and patience, without frowardnesse, *Esay 29. 19. The meek shall increase their joy in the Lord;* They shall not onely rejoyce in him, but grow up in rejoycing.

Thirdly, The remembrance of God will put us in minde what God is, what he hath done for us, and what he will daily doe for us, it will help us to know God; and to judge rightly of God, and this will cause matter of exceeding joy. A man may have fellowship with God, and yet not remember what he hath done for him; Considers not what he is now about, nor what he will do for us, and so the heart is much dismayed, *Psal. 77. 6. I*

call to mind my songs in the night; time had beene, God had given him such comfort, that he had made Psalmes of praise in the night; Now therefore call to minde, that God hath given you also his holy Spirit, as both Himselfe and his Son for you, and have not you then cause to rejoyce? and so this remembrance of him will put you in mind what he hath done for you: God afflicts you, and embitters both your inward and outward man; why, know *He chastens every son whom he receiveth*, Prov. 3. 11, 12. but shall not the consolations of God be more to you, then all the evill that can befall you; these are but pledges to you, that God delights in your soules, *if you were without chastisements, you were bastards, and no sons*, yea, and consider what he meanes to do, will not this work for your good at the length? Prov. 3. 28. and doth not faith help us to see, that *The mercies of the Lord are from everlasting to everlasting, to them that feare him, and thinke upon his Commandements*, Psal. 103. 17. so as you cannot point your finger at such a time, in which you can say, there was no mercy in such a providence of God, for could you say so, then the mercy of the Lord was not from everlasting to everlasting, but you see, there is no time excluded, God remembers us in our lost and low estate, Psal. 136. 6. as well in our greatest discouragements, as in greatest enlargements, and therefore faith workes joy in us.

Fourthly, A man then remembers God, when he prizeth God, and fellowship with him, for

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many times we are strained in our owne bowels, because we prize him not at his worth; *Are the consolations of God a light thing to you?* Job 15. 11. they should countervale all our discouragements; Is it a light thing for you to have God for your Father, Christ for your elder brother? *Am not I better to thee*, saith Elkanah to Hannah, 1 Sam. 1. 7, 8. *thenthen sons?* And is not the immortall God, *the Father of mercies, and God of all consolations*, better to thee, then any thing else thou canst meet with? It is not possible but that faith in such a case, should bid defiance to all discouragements wee can meet with; and though it may please God for a while, to suspend the brightnesse of his countenance, yet faith will minister such cause of consolation, as will overwhelme all the discouragements that we meet with, and therefore it is but from want of exercise of faith, that a man wants comfort.

Now for a second act of faith, there is matter enough for joy, by reason of living under the sound of the Gospell; though such may rejoyce in God, all the day long, yet faith puts forth two acts about this.

First, it doth feed upon the word, and that makes to rejoyce in the word.

And secondly, it *layes up* the word in remembrance for us, that wee shall not forget it: reade *Ier. 15. 16. I did eate thy word, and it was unto mee the joy and rejoycing of my heart*; which shewes you, that a man may live under the sound of the word, and yet it breed no joy in his soule, because

cause he doth not eat it; if a man be drowſie at it, and apply it not when he is gone, and make it his owne, it is no marvaile if he have no comfort in it; but when he applies it, and mixes it with faith, and feeds upon it, it will be the rejoycing of his heart. And ſo faith remembers, and layes it up for us, when you have ſcene how it concerns you in this and that condition, then it is further required, that you lay it up in your heart. A man may for a while have much comfort in the word, and yet when time of tryall comes, be much to ſerke, unleſſe he have laid it up in his heart; this the Apoſtle complains of, *Heb. 12. 5. You have forgotten the word of conſolation*; implying, that it is not enough to *heare* the word, and to *feed* upon it, and to *apply* the word, but wee muſt have the word to *dwell plentifully* in us, *Col. 3. 16.* Faith will often whet and chew upon the word: thus faith by applying the word and Ordinances, workes joy in the hearts of Gods people.

Another matter of joy was, *purity of heart*, and a man may have this, and yet want the comfort of it through a double defe& which faith ſupplies.

Fiſt, a man may walke innocently, and yet ſearch not, nor diſcerne the purity of his owne walking, he hath not caſt a reflected eye upon it, and cannot rejoyce in it, becauſe his conſcience beares him not witneſſe of it; therefore *Paul* joynes them together, *2 Cor. 1. 12.* in that the conſcience did beare him witneſſe, that was the joy and rejoycing of his heart: ſo that a man had

need, not onely walke sincerely, but be carefull to observe it duly, that his conscience may witness to it: It is notable counsell that, *Gal. 6. 4. Let every man prove his owne worke, and then shall he have rejoycing in himselfe, and not in another;* Though my way bee sincere, yet if I take not a survey of it, my heart may bee uncomfortable for all that; neither will it satisfie mee, that other men have a good opinion of me, for men may be deceived in me, wee must prove our selves, and measure our selves, by the rule of the word, and then conscience will speake to our comfort; The Point is not, what weakenesses we have in us; but what we allow not of, and labour to have subdued; if conscience beare us witness, we may have comfort.

Secondly, A man may walke free from defilement in any wicked course; and yet want the comfort of it, because he is not so fruitfull in his course as he had need to be; therefore faith will not only make us pure, but make us fruitfull, and keep us in a fruitfull and growing frame, in case I commit a sin, or be backward to any Christian dutie, the staffe it may be stands at my doore, and I am unwilling to pray or confer, &c. not that I dare commit any grosse sin, but I detaine some good dutie; then it is not possible but thou shouldst want comfort, for when the Spirit of God hath not free passage, it recoyles back againe sad and discouraged; whereas, did you grow in fruitfulness the Spirit of God would rejoyce in you. And thus you see how by faith, we live a life of consolation in this world.

Now

Now for a word of application; first, unto them that want faith; if you want lively faith, you want lively consolation; it is not possible you should rejoyce in the Lord, especially, not alwaies, for where no life of faith, no life of consolation; *There is no peace to the wicked, saith my God,* Esay 57. ult. *The joy of an hypocrite is but for a moment,* Job 20. 5. Though *Iosephs* brethren had their sacks full of corn, and their money in their sacks mouthes, yet they were all afraid, the old man afraid, every mothers child of them afraid, and what was the matter why they doubted they had not the favour of *Ioseph*; and they knew that they must thither againe; and they feared, as they had cause, his displeasure would be their ruine: So may I say to you, though you have never so many of the comforts of this life, yet so long as *Ioseph* is displeased, Christ not pacified, God not our Father, Christ not our Saviour, the holy Ghost not our Comforter, there would bee but cold comfort in our hearts, though you had never so many such light sparkes as these, yet, *This shall you have at my hands, yee shall lye downe in sorrow,* Esay 50. ult.

Now therefore in the second place, consider the reason why Christian men are many times so uncomfortable; Why, (as you heard) you may have God to be yours, live under the joyfull sound of the Gospell, walke in purity of heart and life, and yet bee most uncomfortable; and why is it, but because Christians doe not improve their faith, to make use of their fellowship with God, and

and his Ordinances, and the purity of their owne walkings : and therefore as ever you would live and dye comfortably, so remember God daily, and seeke his face daily, and wait daily upon him; remember what he is, what he hath done, what he still doth, and will doe for you, and learne to know God, and to prize him better, and be carefull to keepe your hearts unspotted, and prove and examine what you doe, and see that what you doe is approveable and acceptable in the sight of God, and be sure you grow fruitfull in goodnesse, and take all advantages to imploy your spirituall gifts you have, and then your joy shall spring and flourish, and you shall for ever walke comfortably in the presence of the Lord.

HAVING done with shewing how wee live the inward and spirituall life of grace by faith; Wee are now to speake of living by faith in our outward and temporall life: now our outward and temporall life is twofold, which wee live in the flesh. It is either a civill, or a naturall life, for both these lives we live, and they are different the one from the other: Civill life is that whereby we live, as members of this or that City, or Town, or Commonwealth, in this or that particular vocation and calling.

Naturall life I call that, by which we doe live this bodily life, I meane, by which we live a life of sense, by which we eate and drinke, by which we goe through all conditions, from our birth to our grave, by which we live, and move, and have

our being. And now both these a justified person lives by faith; To begin with the former.

A true believing Christian, a justified person, bee lives in his vocation by his faith.

Not onely my spirituall life, but even my Civill life in this world, all the life I live, is by the faith of the Son of God: he exempts no life from the agency of his faith, whether he live as a Christian man, or as a member of this or that Church, or Commonwealt, he doth it all by the faith of the Son of God.

Now for opening this point, let me shew you what are those severall acts of faith which it puts forth about our occasions, and vocations, that so we may live in Gods sight therein.

First, Faith drawes the heart of a Christian to live in some warrantable calling; as soone as ever a man begins to looke towards God, and the wayes of his grace, he will not rest, till he find out some warrantable Calling and imployment: An instance you have in the Prodigall son, that after he had received & spent his portion in vanity, and when being pinched, he came home to himself, & comming home to his Father, the very next thing after confession and repentance of his sin, the very next petition he makes, is, *Make mee one of thy hired servants*; next after desire of pardon of sin, then put me into some calling, though it be but of an hired servant, wherein he may bring in God any service; A Christian would no sooner have his sinne pardoned, then his estate to be settled in some good calling, though not as a mercenary slave,

slave, but he would offer it up to God as a free-will Offering, he would have his condition and heart settled in Gods peace, but his life settled in a good calling, though it be but of a day-labourer, yet make me as one that may doe thee some service; *Paul* makes it a matter of great thankfulness to God, that he had given him ability, and put him in place where he might doe him service; *1 Tim. 1. 12*. And in the Law, they were counted uncleane beasts that did not divide the hoofe into two, *Lev. 11. 3*. therefore the Camell, though he chewed the cud, yet because he did not divide the hoofe, hee was counted uncleane; and God by the Beasts, did signifie many sundry sorts of men, who were cleane, who not, as you may see in *Peters* Vision, in *Acts 10*. It shewes you then, that it is onely a cleane person, that walkes with a divided hoofe, that sets one foote in his generall, and the other in his particular calling; he strikes with both, he serves both God and man; else he is an uncleane beast, if he have no calling but a generall, or if no calling but a particular, he is an uncleane creature. But now as soone as ever faith purifies the heart, it makes us cleane creatures, *Acts 15. 9*. and our callings doe not interfeire one upon another; but both goe an end evenly together, he drives both these plowes at once; *Acts* God hath called every man, so let him walke, *1 Cor. 7. 19, 20*. This is the cleane worke of faith, hee would have some employment to fill the head and hand with, *d on staid not, ba robay shail id*

Now more particularly, faith doth warily observe

serve the warrantablenesse of its calling.

Three things doth faith finde in a particular calling.

First, It hath a care that it be a *warrantable* calling, wherein we may not onely aime at our own, but at the publike good, that is a warrantable calling, *Seek not every man his own things, but every man the good of his brother, 1 Cor. 10. 24. Phil. 2. 4.* Seek one anothers welfare; faith works all by love, *Gal. 5. 6.* And therefore it will not think it hath a comfortable calling, unlesse it will not onely serve his owne turne, but the turn of other men. Bees will not suffer drones among them, but if they lay up any thing, it shall be for them that cannot work; he would see that his calling should tend to publique good.

Secondly, Another thing to make a calling warrantable, is, when God gives a man *gifts* for it, that he is acquainted with the mystery of it, and hath gifts of body and minde futable to it: *Prov. 16. 20. He that understands a matter shall finde good;* He that understands his businesse wisely. God leads him on to that calling, *1 Cor. 7. 17.* To shew you that when God hath called me to a place, he hath given me some gifts fit for that place, especially, if the place be futable and fitted to me and my best gifts; for God would not have a man to receive five Talents, and gaine but two, he would have his best gifts improved to the best advantage. *of our craft bee guided & ruled in truth*

Thirdly, That which makes a calling warrantable, is, when it is attained unto by warrantable
and

and direct *meanes*, when a man enterprises not a calling, but in the use of such meanes as he may see Gods providence leading him to it: so *Amos* manifests his calling against the High Priest, *Amos 7.14,15. The Lord tooke me, and said unto me, Goe, feed my people:* So he had a warrant for it, Gods hand led him to it in Gods Ordinance, and therein he comforted himselfe, whereas another man that hath taken up such a calling without warrant from God, he deales ingenuously, *Zach. 13.5.* and leaves it; to shew you that a man ought to attend upon his owne warrantable calling. Now faith that hath respect unto the word of God for all its wayes, he would see his calling ayming at the publique good, he would see gifts for it, and an open doore for his entrance into it, hee would not come unto it by deceit and undermining of others, but he would see the *providence and ordinance* of God leading him unto it, the counsell of friends, and encouragement of neighbours; this is the first work of faith.

2. Another work of faith, about a mans vocation and calling, when faith hath made choyce of a warrantable calling, then he *depends* upon God for the quickning, and sharpening of his gifts in that calling, and yet depends not upon his gifts for the going through his calling, but upon God that gave him those gifts, yea hee depends on God for the use of them in his calling; faith faith not, Give me such a calling and turne me loose to it; but faith lookes up to heaven for skill and ability, though strong and able, yet it looks at all its abilities

abilities but as a dead work, as like braided wares in a shop, as such as will be lost and rust, unlesse God refresh and renew breath in them. And then if God doe breathe in his gifts, hee depends not upon them for the acting his work, but upon Gods blessing in the use of his gifts; though he have never so much skill and strength; he looks at it as a dead work, unlesse God breathe in him; and he looks not at his gifts as breathed onely on by God, as able to doe the work, unlesse also he be followed by Gods blessing. *Blessed bee the Lord my strength, that teacheth my hands to warre, and my fingers to fight, Psal. 44. 1.* He had been trained up to skill that way, yet he rests onely in Gods teaching of him, *Psal. 18. 32, 33, 34. It is the Lord that girds me with strength,* he puts strength into his hands, so that a *Bow of Steele is broken with my armes*; And therefore it was that when he went against *Goliath*, though he had before found good successe in his combats with the Lyon and the Beare, yet he saith not, I have made my part good enough with them, and so shall I doe with this man; no, but this is the voyce of faith; *The Lord my God that delivered me out of their hands, he will deliver me out of the hand of this Philistim*; Hee that gave me strength and skill at that time, hee is the same, *his hand is not shortned*: And then what is this Philistim more then one of them? *1 Sam. 17. 37.* And so when hee comes in *Goliaths* presence, and looks in his face, he tels him he comes to him *in the name of the Lord of Hosts*; and hee comes not onely in the Lords name, but he looks

up to him for skill and strength to help; and therefore faith ver. 40. *The Lord will close thee in my hands*; so that by his owne strength shall no flesh prevaile; *It is in vaine*, faith faith, *to rise early, and goe to bed late, but it is God that gives his beloved rest*, Psal. 127. 1, 2, 3. Prov. 3. 5, 6. The strongest Christian is never more foyled, then when he goes forth in strength of gifts received, and his owne dexterity.

Thirdly, We live by faith in our vocations, in that faith, *in serving God, serves men, and in serving men, serves God*: The Apostle sweetly describes it in the calling of servants, Eph. 6. 5. to 8. *Not with eye-service as men-pleasers, but as the servants of Christ, doing the will of God from the heart with good will, as unto the Lord, and not unto men*; Not so much man, or onely man, but chiefly the Lord; so that this is the work of every Christian man in his calling, even then when he serves man, he serves the Lord; he doth the work set before him, and he doth it *sincerely*, and *faithfully*, so as he may give account for it; and he doth it *heavenly* and *spiritually*; *He useth the world as if he used it not*, 1 Cor. 7. 31. This is not the thing his heart is set upon, hee lookes for greater matters then these things can reach him, he doth not so much look at the world as at heaven. And therefore that which followes upon this, he doth it all *comfortably*; though he meet with little encouragements from man, though the more faithfull service he doth, the lesse he is accepted; whereas an unbelieving heart would be discontented, that he can finde

no acceptance, but all he doth is taken in the worst part; but now if faith be working and stirring, he wil say, *I passe very little to be judged by you, or by mans judgement, 1 Cor. 4. 3.* I passe little what you say, or what you do, God knows what I have done, & so his spirit is satisfied, *1 Thess. 2. 6. We were tender over you, as a Nurse over her childe.* We wrought not for wages, nor for the praise of you, if so, wee had not been the servants of Christ. A man therefore that serves Christ in serving of men, he doth his work sincerely as in Gods presence, and as one that hath an heavenly businesse in hand, and therefore comfortably as knowing God approves of his way and work.

Fourthly, Another act of faith about a mans vocation is this, It *encourageth* a man in his calling to the most homeliest, and difficultest, and most dangerous things his calling can lead and expose himselfe to; if faith apprehend this or that to be the way of my calling, it encourages me to it, though it be never so *homely*, and *difficult*, and *dangerous*. Take you a carnall proud heart, and if his calling lead him to some homely businesse, he can by no meanes embrace it, such homely employments a carnall heart knowes not how to submit unto; but now faith having put us into a calling, if it require some homely employment, it encourageth us to it, he considers, It is my calling, and therefore he goes about it freely, and though never so homely, he doth it as a work of his calling, *Luke 15. 19. Make mee one of thy hired servants:* A man of his rank and breeding

was not wonted to hired servile work, but the same faith that made him desirous to be in a calling, made him stoop to any work his calling led him to; there is no work too hard or too homely for him, for faith is conscious, that it hath done most base drudgery for Satan. No lust of pride, or what else so insolent, but our base hearts could be content to serve the Devil and nature in it, and therefore what drudgery can be too homely for me to doe for God? *Phil. 2. 5, 7. Let the same minde bee in you that was in Christ Iesus, hee made himselfe of no reputation;* he stood not upon it, that he was borne of God, and equall to the most High, but he made himselfe a servant, and of no reputation, and so to serve God, and save men; and when his Father called him to it, he stooped to a very low employment, rose up from Supper, and girded himselfe with a Towell, and washed his Disciples feet, *Iohn 13.* They thought it was a service too homely for him to doe, but he tells them, that even they ought thus to serve one another. So faith is ready to embrace any homely service his calling leads him to; which a carnall heart would blush to be seene in, a faithfull heart is never squeamish in this case, for repentance will make a man revenge himselfe upon himselfe, in respect of the many homely services he hath done for Satan, and so faith encourageth us to the most difficult and homely businesses. *Extra 10. 4. It is a great thing thou art now about, yet arise and bee doing, for the matter belongs to thee:* Yea, and though sometimes the work be more dangerous, yet

yet if a man be called to it, faith dares not shrink ; It was an hard point that *Herod* was put upon, either now hee must bee prophane, or discover his hypocrisie ; now therefore *John* dischargeth his conscience, and though it was dangerous for him to bee so plaine, yet faith encourageth him to it ; if it appeare to bee his Calling, faith doth not picke and choose, as carnall reason will doe.

Fifthly, Another act of faith, by which a Christian man lives in his vocation, is, That faith casts all the failings and burthens of his calling upon the Lord, that is the proper work of faith, it rolls and casts all upon him.

Now there are three sorts of burthens that befall a man in his calling.

1. Care about the successe of it ; and for this faith casts its care upon God, 1 Pet. 5. 7. Pro. 16. 3. Commit thy workes unto the Lord, and thy thoughts shall be established, Psal. 55. 22, 24. Cast thy burthen upon the Lord, and he will deliver thee ; faith will commend that wholly to God.

2. A second burthen, is feare of danger that may befall us therein from the hand of man. Luke 13. 31, 32. Some bids Christ get out of the Country, for *Herod* will kill him, what faith Christ to that ? Go tell this foxe I must worke to day and to morrow, &c. He casts that upon God and his calling, God hath set me a time, and while that time lasts, my calling will beare me out, and when that time is out, then I shall be perfect.

3. Another burthen, is the burthen of injuries,

which befalls a man in his calling. I have not hastened that evill day, Lord thou knowest; he had not wronged himselfe nor others in his calling, and therefore all the injuries that befall him in his calling, he desires the Lord to take it into his hands.

Sixtly, Faith hath another act about a mans vocation, and that is, it takes *all successes* that befall him in his calling with *moderation*, hee equally beares good and evill successes as God shall dispense them to him. Faith frames the heart to moderation, be they good or evill, it rests satisfied in Gods gracious dispensation; *I have learned in what estate soever I am, therewith to bee content, Phil. 4. 11, 12.* This he had learned to doe, if God prosper him, he had learned not to be puffed up, and if he should be exposed to want, he could do it without murmuring. It is the same act of unbelleeffe, that makes a man murmur in crosses, which puffes him up in prosperity; now faith is like a poyse, it keeps the heart in an equall frame, whether matters fall out well or ill, faith takes them much what alike, faith moderates the frame of a mans spirit on both sides.

Seventhly, The last work which faith puts forth about a mans calling, is this, faith with boldnesse *resignes up* his calling into the hands of God or man; when ever God calls a man to lay downe his calling, when his work is finished, herein the sons of God farre exceed the sons of men; another man when his calling comes to bee removed from him, hee is much
ashamed,

ashamed, and much afraid; but if a Christian man
 be to forgoe his calling; he layes it downe with
 comfort and boldnesse, in the sight of God and
 man. *First, in the sight of God, as Tim. 4. 7. I have
 fought the fight, I have kept the faith, and will
 receive the crown of righteousness, which God according
 to his righteous word and promise will give him,*
 as a reward for his sincere and faithfull walking;
 he looks up to God, and resignes up his calling
 into his hand; he tels *Timothy*, the day of his de-
 parture is at hand; and now, this is matter of
 strong consolation to him; faith beleeving, that
 God put him into his calling, and hath bene
 helpfull to him hitherto, and now growne nigh
 to the period of his calling, here was his comfort,
 that he had not throwne himself out of his work;
 but God calls him to leave it, and so he leaves it,
 in the same hand from whom he received it. A
 man that in his calling hath sought himselfe, and
 never looked farther then himselfe, he never
 comes to lay downe his calling, but he thinks it is
 to his utter undoing: a Swine that never did good
 office to his owner, till hee comes to lye on the
 hurdle, he then cryes out; but a Sheep, who
 hath many times before yeelded profit, though
 you take him and cut his throat, yet hee is as a
 Lamb dumb before the shearer, so a carnall man,
 that never served any man but himselfe, call him
 to distresse in it, and he murmures and cries out at
 it; but take you a Christian man, that is wonted

to serve God in serving of men; when hee hath
 bene faithfull and allfull in his calling; he never
 layes it downe but with some measure of free-
 dome and boldnesse of spirit; as it was with the
 three Princes in the furnace; they would live
 and dye in Gods service; and therefore God mar-
 vellously assisted them in their worst houres; the
 soule knows whome it hath lived upon. This is the
 life of faith in the upshot of a mans calling; he
 layes it downe in confidence of Gods acceptance:
 and far more he hath this boldnesse in his dealings
 with men; he boldly challenges all the sons of
 men; of any injury done to them; and he freely
 offers them restitution and recompence; if any
 such there should be: It was the comfort of Sa-
 uour when hee was growne old; and the people
 were earnest for a King; *Mat. 21. 10.* he saith un-
 to them; Behold, here am I before you this day;
 heare withesse against me this day; *Mat. 21. 27.*
*And hee maketh an open chal-
 lenge to them all; and they answered; These be
 deere as we wrong.* This is the comfort of a Chri-
 stian; when he comes to lay downe his calling,
 he cannot onely with comfort looke God in the
 face, but all the sons of men. There is never a
 Christian that lives by faith in his calling, but hee
 is able to challenge all the world for any wrong
 done to them; *We have wronged and defrauded no
 man; Acts 19. 36.* 2 Cor. 1. 1. We have done most
 therd, where we are least accepted; that is the hap-
 pinesse of a Christian; those who have bene the
 most weary of him; have had the least cause.

From hence you see a just reproofe of the infidelity found in them that live without a calling, they either want faith, or the exercise of faith; if thou beest a man that lives without a calling, though thou hast two thousands to spend, yet if thou hast no calling, sending to publique good; thou art an unpleasent beast; if men walke without a cloven hoofe, they are unpleasent; and hast thou a Calling, and art never so diligent in it, as is bel dead worke, if thou beest such. It likewise reprooves such Christians, as consider not what gifts they have for this end that calling, he pleads for himselfe, his wife and children, further then himselfe, he respects no calling; and this is want of faith in a Christians calling; or if men rest in the strength of their owne gifts, for the performing of their callings, and will serve God in some things, and then neglect and change in other some, or if we can sell how to be wise and cunning, to be able a dead worke, for want of faith; or if thou loost thy selfe, and thy heart is carnall; and not heavenly minded, thou canst not have faith; but that is but a dead worke. And if thou canst not call thy care and burden upon God, thou wilt be very dead when thy successes fall out; but had we faith, it would support us in our worst fit cases; and if better successes come, if faith be wanting, our vaine heart will be lifted up; and if Christians be confounded before God and men when they are to refuse up their callings, it is a signe that either they have no faith, or it is pure not forth life and courage into them; and if it shall out, know that

vse 2. the roote of it springs from an unbelieving heart. It is an Use of instruction to every Christian soule that desires to walke by faith in his calling. If thou wouldst live a lively life, and have thy soule and body to prosper in thy calling, labour then to get into a good calling, and therein live to the good of others; take up no calling, but that thou hast understanding in, and never take it unless thou mayest have it by lawfull and just means, and when thou hast it, serve God in thy calling, and doe it with cheerfulness, and faithfulness, and an heavenly minde; and in difficulties and dangers, cast thy cares and feares upon God, and see if he will not beare them for thee, and frame thy heart to this heavenly moderation in all successes to sanctifie Gods name; and if the house and power of darknesse come, that thou beest to resign up thy calling, dost bee enough that conscience may witness to thee, that thou hast not sought thy selfe, nor this world, but hast wrought the Lords workes; thou mayest then have comfort in it, both before God and men.

vse 3.

It is a word of consolation to every such soule as hath bene acquainted with the life of faith in his calling. Bee thy calling never so meane and homely, and never so hardly accepted; yet, if thou hast lived by faith in thy calling, it was a lively worke in the sight of God, and to it will be rewarded when thy change shall come. Many a Christian is apt to be discouraged and dismayed if crosses befall him in his calling, but be not afraid, let this cheare up thy spirit, that what ever thy calling

calling was, yet thou camest into it honestly, and hast lived in it faithfully, your course was lively and spirituall, and therefore you may with courage looke up for recompence from Christ.

BEfore I make an end of the doctrine of living by faith, in a mans Civill life or vocation; there is something more to be handled concerning that Argument, for a mans particular calling; there fall out sundry successes wherein he stands need of the life of faith, and without which his heart will be dead in the midst of such successes as he meets with.

The successes that befall a man in his Civill life, are either *prosperous* according to his hearts desire, or *averse and crosse*, and are of themselves apt to discourage him; one of these two befalls every man, and both of them, sooner or later every godly man: sometimes good and comfortable successes, and sometime crosse and averse passages, such as would weary a man out, were he not supported by a life of faith. Now then to begin with the first, that is, *prosperity*.

The life a godly man lives in his prosperity, is a life of faith.

For so the Apostle saith, and he speaks it universally, he speaks of all the life he lives; it is all a life of faith in this world. Since therefore a great part of a mans life is taken up with prosperous successes, whether he be of greater or lesser estate, he lives therein by faith in the Son of God, see it proved, and cleared to you; you have this

spoken:

spoken to, and taught to a great congregation of many thousand Souldiers by a flourishing Prince; and that was *Jehoshaphat*. *2 Chron. 19. 10.* *Hear ye men of Judah, and ye inhabitants of Ierusalem, beleeve the Lord, and you shall be established; Beleeve his Prophets, and ye shall prosper; even then, when they know not what ye do.* *2d* *beleeve the Prophets, and ye shall prosper.* I have for opening this point, let me set forth some acts which faith doth put forth for a prosperous estate, by which a Christian lives in the sight of God prosperously. Four acts there be which faith puts forth in the receiving and enjoying of prosperity. *1st* *First, Faith desires to receive and enjoy an estate of prosperity, not so much by any legal right, as by an heavenly; not so much by a legal title, as by an Evangelicall; we live not prosperously in our states by faith, unless we claim it, and receive and hold it by some Evangelicall right; faith doth not consist in selfe in a legal right, such a right as the Lawes of men can give us, though it will have the right hand; yet it rests not there; no, nor secondly, it rests not in any legal right given it by the Law of God; *Isa. 40. 1.* *The right hand shall be filled with bread, and the Legal promise is, that the faithful shall abound in blessings, and the right hand of the liberal hand shall be rich; and all these are legal rights; such as Gods Law gives us to our prosperous estate in this world. Besides, there is a Law of Nature that gives a man a legal right, as unto the first borne, a double portion; a threefold Law, the Law of Nature, the**

positive

positive Law of Nature, and the Law of Moses; these all give us right to the blessings we enjoy. But the life of faith rests not in any of these Legall titles; Why? Because faith is sensible, that a Pagan or Infidell may enjoy the blessings of the world by these titles; by the Law of Nature, as the first borne, he may have right to a double portion, and by the Lawes of the Country, by his just and honest bargaines, and by the Morall Law of God, allowing these blessings to the sons of men. Infidels may have as good a title as any of these be; faith dares not rest there, not but that many a godly man never looks farther; but the more shame is for him; many a Christian that beleeves and rests on Christ for his justification, and sanctification, yet in respect of his outward estate, he many times lives like an Infidel. He imagines not that he should lay hold on these by faith in Christ, but in such a case, a Christian walks unwisely; and lives not by his faith, but faith looks for an Evangelicall right; a Christian man looks for a Christian right in his civil blessings. Beleeve the Prophets, and you shall prosper; he looks for prospering from his faith. Now there is a threefold title by which faith challenges his temporall blessings in this world. First, a right of promise; he challenges the inheritance by verue of the promise, Gal. 3. 18. If the inheritance were by the works of the law, it were not by promise, for God gave it to Abraham by promise; when he shewes you, that Abraham rested not in that hee had the inheritance by any Legall right, but God gave it him by promise, the promise

mise was given to him, and to his seed; *Rom. 4. 13.* that is, not to his carnall seed; as the Apostle himselfe expounds it, *ver. 16.* but *to them that beleeve in Iesus Christ*, as *Abraham* did, and to all that are heires of *Abraham's* faith. This is the first worke of faith about a mans temporall estate in this world; he rests not in any legall rights or titles, for then he should not have it by promise; and that would take off the comfort of the spiritualnesse of it. This is that which is spoken of marriage, and of the liberrall use of the creatures; *Every creature of God is good, and He hath made them to be received with thanksgiving, of such as beleeve and know the truth;* *1 Tim. 4. 3.* So that God having made the Lord Iesus Christ, the *heire of the world*, he hath given us right to our inheritance; by giving us Christ; for, *if we be sons by faith in Christ, we are also heires*, *Rom. 8. 16, 17.*

But secondly, this is not all, for faith layes hold on this promise of inheritance, *as ratified to him in the death of Christ*; for this promise of Inheritance, is a part of the Covenant or Testament God in Christ made with his people; now the Testament is of no force, till the Testator be dead, *Heb. 9. 15, 19.* but when he is dead, then it is of force; so then by the death of Christ it comes to passe, that we receive the promise of Inheritance; faith layes hold of the promise of God, as a *Legacy* of the New Testament, *bequeathed* to them therein, and *confirmed by the death of the Testator*. Christ having made a Covenant with us, he gives the Inheritance of the world to such as beleeve on him.

And

And thirdly, Faith hath another consideration, in receiving its temporall estate, and that is higher then all these, and that is *the grace of God*; It was from the grace, and free love of God, that Christ was given us, the originall grant was the grace of God, not any legall right or work of ours; we confesse we are by nature children of wrath, & so have dis-inherited our selves of our naturall right; and in respect of our civill right, we confesse we have deserved that both us and our whole estates should come to confusion; and also in regard of our many failings against the morall Law, it might have been just with God to have cursed us every way, and to have stript us naked of all. Faith therefore *receives and enjoys all meerly from the free grace of God. Gen. 33. 5. These are the sheep and cattle (saith a faithfull soule) that God of his grace hath given to his servant.* This is the tenure by which *Isaac* held his estate, he came over Jordan but with a staffe, but God hath now blessed him, and given him two bands, plenty of all sorts of provision; but these are the blessings not of my deserts, but gifts of Gods owne free grace. Thus you see the first work of faith, (and it is a main one) how a Christian lives in prosperitie by his faith.

Now of the second act of faith; and that is this, as faith receives and enjoys all by an Evangelicall title, then as soon as ever he hath received a good estate, or sees it likely to come in upon him, then as he is very *trustfull to God, so he is very distrustfull to himself*; he distrusts his readinesse to be carried away

away with his outward estate. It is the nature of faith to dead a man to himselfe; it therefore lives by the Son of God; hence it is, that faith when it sees temporall blessings come rolling in upon him, it distrusts its own firmnesse, it feares lest it should be carried away with the world, when it comes in upon him. This was lively exprest in the holy man *Agur*, *Prov. 30. 9, 10.* Give mee neither poverty nor riches, feed me with food convenient; Why not riches? Lest I bee full and deny thee, and say, Who is the Lord. Full, why is it not lawfull for a man to be full? Yes, for the blessings of this world are the inheritance of Gods people; but lest I be full of my selfe, when I am full of the world; so taken up with the world that his heart should surfeit on it, he feared lest he should be full of pride, and vain glory, and covetousnesse, and luxury, and such sensuality as should keep him from hungering after God, or so observing of him as it were meet he should do, lest I should begin to be more carelessse of spiritual duties, lesse awfull of God, and lesse attending upon him then heretofore; and therefore give me not riches, lest I bee full, and begin to look bigge on it: as the Moone, when full, it gets furthest off from the Sunne; so when my estate is full, I am afraid lest I should then stand furthest off from the Sun of righteousness, and from my brethren; *When Iessurun waxed fat, she forgot God, Deut. 32. 15, 16.* And therefore this holy and good man desires but a meane, lest it should be the worse for him; and it was the jealousie of faith, in respect of which *Moses* bids them,

them, *Deut. 8. 10 to 18.* When they come into the good Land, and finde houses and orchards, and vineyards, and gold, and silver, which they laboured not for, *so beware lest then they should forget the Lord their God: Faith is* fearfull of forgetting God then, when he is most abundantly mindfull of us: We are never more apt to forget God, then when he most prospers us. And the holy Apostle *Iude* taketh it as a vice in the unbelieving Apostate teachers, who were likely to turne the grace of God into wantonnesse, that *in their feasts they did feed themselves without feare*; Without feare? What should one feare at a Feast, where is none but friends? Yes, feare your owne false, proud, and luxurious hearts, lest you should then forget God, and waxe wanton against God, lest there be intemperancy, and excesse, unthankfulnesse, and unfruitfulnesse; which shews you that a Christian man, though hee trust upon God, yet he distrusts himselfe, and hee prays if riches increase, that grace may increase, and so receives and enjoys all these blessings with a reverent feare.

A third act which faith puts forth about a mans temporall estate, is, The more God blesteth a man with a faire estate, the more doth faith quicken him to feare and serve God, and enlarges him thereunto; as God enlargeth our estates, so faith enlargeth our service to him, to be more faithfull and fruitfull unto him in the use of all the blessings he bestowes upon us. See a pregnant example of this in *Iob*; The blessed God gives this testimony of faithfull

Iob,

Job, and that to Satans face, Hast thou not considered my servants Job, that there is none like him in the earth that feares God, and eschewes euill? Job 1.8,9, 10. He wrongs not any person, doth good to all, the fatherlesse, and the widowes bleffe him, What faith the Devill? and I pray you observe his answer, he cannot but beare witnessse to this truth, Doth Iob serue thee for nought? hast thou not made an hedge about him, so as every thing hee doth prospers?

The Devill himselfe will confesse that if God give a man prosperity more then other men, it is but reasonable that he should serve God more then other men; seeing God doth so much for him, he were an ungratefull wretch, if having all these blessings multiplied upon him, he should not serve God more then other men; he is well paid for his service, and therefore a shame for him if he should not doe it. Now then, doth not a man make himself worse, then the Devil would think any man to be, if the more a man hath, the more he will excuse himselfe in lesse serving of God? that we cannot come to such duties, because we have Oxen and Farms? Would not the Devill say, A shame of all such men, whom God hath given so much to, and they yet serve him lesse then other men that have much lesse? The Devils faith reacheth thus farr, he thinks it reasonable, if *Iob* gaine so well by the bargain, that he should serve God more and better then other men.

Now that it is a mans faith that doth thus in-
large

large a mans heart to the honour and service of God, by how much the more God hath honoured him in this world; you may gather it from the testimony of the holy Ghost, 1 Iohn 5, 4. *This is our victory that overcomes the world, even our faith;* What is it to overcome the world? a signe there was some skirmishing between the world and a Christian, and in conclusion faith overcame the world, and led it bound unto its service as a captive slave; and you see it is faith, that helps a man to overcome the world, and then the greater estate my faith overcomes, the greater service God shall have from it; faith will turn all my great estate to some good advantage to them with whom I have to deale. If a man have the dexterity to manage a great estate, and to overcome it, then the more a man hath, the more good service will he doe to Church and Common-wealth, to children and poore kindred and strangers; and it is faith that thus subdues the world to obedience of the will of God and the service of our brethren; faith carries the world pinnioned and shackled that it stirs no further, then that we may doe God and men service with it. Take you any man that wants faith, and the world will overcome him, yea, or any grace but faith; those that had received illumination as the stony soyle had done, the crosse world soone damps them, and the prospering world chokes the thorny soyle; the world will choke any grace that is in an hypocrite, and any grace in a godly man, if hee want faith, it will choke his zeal, and his patience, and his courage;

and hence it is, that you see so many godly men warping in the world, in respect of the faithfulness of their dealing; and though the world cannot root grace wholly out, because the seed of God keeps possession for God, yet it will so choke it, that though they were truly godly when they were poore, yet when they get estates, they have a tace to preserve themselves from losing their affections to their brethren and their ordinances. It is only faith, and the life of faith that chokes the world, for the world will choke any grace else.

There bee three things in faith that overcome and choke the world.

1. Humility; *Let the brother of low degree rejoyce in that he is exalted, and the rich brother in that he is brought low, James 1. 9, 10.* And hee speaks there of a godly rich man. Carnall rich men have no cause of rejoycing, *James 3. 1.* but these men may rejoyce when they are brought low. A man may rejoyce in that he hath such an estate as humbles him, he looks at riches but as a fading flower, a vanishing commodity, and as snares too, if they be not the better looked to, and therefore he is the more humble, this chokes the world exceedingly, the world chokes a man, when he growes more proud by it, but faith makes him growes more humble, because God hath put all this into his hand, hee saith, Lord what am I, or what hast thou seene in mee, that thou shouldest doe all this for mee? *Gen. 32. 10. 2 Sam.*

7. 18.

2. Faith

2. Faith makes a man, as more humble in himselfe, so lesse confident in the world, the world is crucified to him, and he to the world; he looks at the world as that which will neither make him nor his happy, hee thinks not himselfe the more blessed for these things, and he will tell his children, Look not upon these things, here are great houses, and great flocks, and great portions for you, but these will not make you happy: *Iob* had never comforted himselfe because his estate was great, doubtlesse he had rejoyced in Gods goodness, that had given him that estate, but hee professes he had never rejoyced because his estate was great, *Iob* 31. 24, 25. see both these put together, *1 Tim.* 6. 17, 18.

3. Another act of faith by which it chokes the world; is, That the more a man receives of the world, the more fruitfull he is, and the better he imployes it to the obtaining of a larger inheritance in another world; it not onely makes a man the more humble in himselfe, but makes him more forward and ready to every good duty in his place, both to works of piety and charity, *1 Tim.* 6. 16, 17, 18, 19. *Ready to distribute, and willing to communicate, laying up in store for themselves a good foundation for the time to come, laying hold on eternall life:* See how faith wheeles the world about, And this a man doth when he layes aside his trust in his riches, and growes more fruitfull in good works by them. To see riches well got, and well imployed, prevailes much with God to enrich them with spirituall gifts. Our Saviour gives the

same counsell to rich men, *Luke 16.9.* Make you friends with your estates, that when this world, and your estates and lives should faile you, they may receive you into everlasting habitations; see what benefit the prayers of a poore Christian may bee to you: and so when you lay out your estates for the enjoyment of a conscionable Ministry, you shall reap everlasting life, *Gal. 6.6, 7, 8.* As a man would not want faithfull friends to help him at the Throne of grace, so let him be sowing his temporall estate to spirituall ends; but faith our Saviour, if you be unfaithfull in this, and lay not out your riches to your owne and other mens good, who will betrust you with true treasure, that is, with saving grace? But if you bestow them with an honest and a good heart, and willing to imploy them any way to the glory of God, you might lay up for your selves a sure foundation, not that a man that hath lived all his dayes and done no good, and then at his death give all to a Monastery, or such kinde of uses, to maintain a generation of idle persons to live without a calling: but if while a man hath opportunity, he lay them out upon pious occasions, it is wonder to see how God blesseth such a man.

4. Now a fourth and last act is this, As it overcomes the world, so it makes a mans heart *freely sit loose from the world*, if he may not enjoy it with the liberty of Gods Ordinances; faith helps a man to carry an end his estate in such a manner, as rather to lose his estate, then not to enjoy Gods Ordinances; that estate he cannot enjoy but with the

the losse of Gods Ordinances he sits loose from; this is evident in the example of the good Priests and Levites, *2 Chron. 11. 14. They left their possessions, and went up to Ierusalem, for Ieroboam had cast them off*; Why, but might they not then have lived on their possessions? You will say, it may be the King had cast them out of their possessions also: But the Text saith not so; and I doe not find to my remembrance, that ever the Prophets doe blame the Kings, for thrusting the Priests out of their Cities and Suburbs: onely I reade, they cast out some women that were widowes, that had some faire estate left them, *1ste. 2. 8, 9.* And they had sometimes said to the Seers, that they should not see, and the Kingdome was threatned for it, it should bee to them as the bowing of a wall; but they never complaine for that they were cast out of their possessions, onely they might not execute their office, if they would not worship the golden Calves; but they then leave their possessions, they are not so wedded to their estates; but if they may not enjoy the liberty of their ministration, they leave their possessions, and goe elsewhere, and many of the people of God went up to Ierusalem after them. It is like enough they might sell their possessions, they might put them off to some of their owne Tribe, but it is sure they left them, because they prized the dispensation of their Callings above their estates; and this the Apostle acknowledges in the Jews, *Heb. 10. 34. Who took joyfully the spoiling of their goods*; they rejoyce in having their whole

estates made a prey to other men, for a good conscience sake; hee will carry his possession with great losse any whither, rather then for maintenance sake, to live unwarrantably any where.

Vse 1.

It reproves such Christian men as have and hold not their temporall estate by faith. Some there are it may bee that have not so much as a legall title, against the law of Nature undermine their elder brethren; some against the Law of Nations, by forestalling of Markets; some by oppression and deceit, against the Law of God; but know that such things will doe you no good, if you thus get and keepe your estates; and you are so far from living by faith, that you have not so much as a Civill right to them; and therefore all the estate you have so gotten, is a dead and livelesse estate, and will all wast and consume away, if you have no better then an *illegal* title, you are far from an *Evangelicall*.

But further it reproves Christian men, that rest themselves satisfied in a Legall title, if your estates came by friends, or you increased it by just and honest bargaines, or by liberall expence of it, and now you are full; why, there is no harme of being full of the world; onely here is your sin, you rest satisfied in the *legall title*, and you blesse your selves in it; but consider what I say, a Turke, or Jew, or Pagan, may say as much as that comes to for their estates; and then, what difference will you make betweene them and you, in respect of your outward estates?

It

It is a signe of tryall, whether a Christian lives *vs 2.*
by faith in his outward estate, yea, or no. Consider
how you hold your estates, if you have no more
but a Legall right, you cannot say, you live a pro-
sperous life by faith; if thou thinkest thou canst
weild enough of thy selfe, and if the more thou
hast, the lesse free thou art for holy duties, then
thou livest not by faith; if you grow more proud
and joyfull, because your estate is waxen great,
and if your hearts be so glewed to our estates, that
you would rather part with a good conscience,
and Gods Ordinances, then your estates, let Or-
dinances goe, you must live in the world; then
you cannot live by faith, and never thinke then to
prosper spiritually.

Let me therefore in the feare of God exhort *vs 3.*
you whom God hath blessed with any good suc-
cesses in this world, learne to live by faith in your
prosperity, be carefull to see your soules wrapt
up in the sure mercies of Gods everlasting Cove-
nant, and rest not till thou seest, the more thou
hast, the more thou distrustest thine owne heart,
and grow the more humble, and fruitfull, and a-
bundant in every good worke: make you friends
of your estates, and lay up a sure foundation for
your selves, that you may lay hold of eternall
life.

HAVING heard how a just man lives the life of
prosperity by his faith, It now remaines to
speake of that part of living by faith which con-
sists in *exercises, crosses and afflictions.*

A just man in all his afflictions lives by his faith.

This is the very scope for which it first pleased the holy Ghost to deliver this great Oracle of our faith, *Hab. 2. 4.* the people of God were then grievously oppressed by the Babylonians, and lay under the heavy yoke of *Nebuchadnezzar*, and the Prophet expostulates with God for them; God tels him the Vision is appointed, but *the time is not yet*; But how shall they doe in the meane time? Why, they that are proud will murmur, but *The just shall live by his faith*; as if hee should say, the just man in all his afflictions and discouragements shall live by his faith. So that this is one, and a speciall part of the meaning of this Text: in his saddest and worst times he shall live by his faith.

For further clearing of this Point, let me shew you what lively acts faith puts forth, to support us with spirituall life in the midst of afflictions God tryes us with in our particular calling. Faith exerciseth it selfe about our afflictions, both first, *before they come*, Secondly, *when we live in and under them*, and Thirdly, *after we are delivered out of, and freed from them*. First, faith before afflictions, hath a double worke.

First, before afflictions come, it is the nature of faith to *foresee and feare them*. *Prov. 22. 3.* *A prudent man foresees an evill, and hides himselfe*, and *Job 3. 25.* *That which I feared is come upon me*. He did aforehand feare such a storme, as did in the end fall upon his head on every side; it was not such a distrustful feare, as discouraged him in his cal-

calling, and discompered his feare, but such an heavenly feare, as made him keepe himselfe and family in good order; a *waking feare*: and thus far to feare, was a good preparative for the affliction he afterwards met with; whereas on the contrary, a proud man, *Thy judgements are farre above out of his sight*, Psal. 10. 3, 6. *as for his enemies he puffes at them*; he tramples upon them in his conceit, and thinks himselfe untouchable; but faith, that is of an humble frame, it despises no enemy, it swels not at them, he is not so bold as to presume to say, hee shall never be moved, hee knowes it is no unwanted thing for God to poure out his servants from vessell to vessell; that they may bee more sweet and savoury in spirit.

Secondly, *Faith shrouds and hides a man before afflictions doe come.*

And he hides himselfe, first, in God. Psal. 57. 1. *Vnder the shadow of thy wing will I put my refuge, untill this calamity bee overpast*; hee hides himselfe in the protection of the Lord, and so is kept safe and warme under the wing of God, till the calamity be overpast. Esay 26. 20. *Come my people, and hide thy selfe for a little moment till this calamity be overpast*; as if he would tell them, a small time of seeking God, would many times prevaile with God for the protection of his people in their greatest and worst evils; shut the doore, be private, and secret with God, acquaint him with thy matters, repaire to him by prayer, and trust upon him; Psal. 12. 7. *He is not afraid of any*

any evil tidings, his heart is fixed, he trusteth in the Lord, and then whatsoever can befall him, it shall be no evil to him.

Secondly, he is carefull to hide himselfe in the innocency of his owne heart and conscience: though you would think these white robes of innocency should make a man more obvious to danger, yet there is much security and peace in them; under this our Saviour was hid; *The Prince of this world commeth and findeth nothing in me*, John 14. 30. no sinne in him, neither against God nor Caesar; and because wee are not able to say, but that in many things wee sinne all, and God may see just occasion why to afflict us, yet faith will reckon with God aforehand for all the failings it may be guilty of, and renews its repentance before God, and then *sin pardoned, is sinne covered*, Psal. 32. 1. and where God once covers sinne, there is no more remembrance of it for evil.

Thirdly, Faith hides a man likewise in the use of lawfull meanes for escaping a danger: so *Moses* Parents, by faith seeing something in him, (likely to bee more then ordinary) they tooke a course to prevent the evil that else might have fallen upon him, and *Moses* himselfe when hee came to age, hee forsooke Egypt, and so escaped the danger that else would have befallen him, Heb. 11. 27. this is the proper worke of faith before an affliction comes.

2. Now faith puts forth another act, in and under an affliction; in or under affliction, faith, First,

First, lookes at Gods hand; Secondly, at our own hearts; Thirdly, at the afflictions themselves; Fourthly, at the instruments: and faith is very active and lively about all these.

First, under affliction, it lookes at Gods hand, and it sees God as the author of them, as the moderator of them, and as the deliverer out of them.

First, as the author of them, *The Lord gives, and he takes away*, Job 1, 21, it is from the Lord that any of the sons of men are afflicted; not that God was the author of the sinne of the Chaldeans or Sabeans, but Gods providence ordered the meanes for to afflict Job; and faith quarrels not with the Chaldeans or Sabeans, nor with Satan, but bleisseth the name of the Lord.

So secondly, Faith sees God moderating all our afflictions, *Psal. 31, 16. My times are in thy hands*, both my comfortable and adverse times, they are both in Gods hand, and all the measures, and times, and seasons, both of affliction and prosperity are in thy hands; and that is no small help of faith, when it lets us see that the haire of our head are numbred, men may gather together many bitter ingredients, but God mixes the cup, and out of his hand wee receive it.

And so thirdly, from him wee looke for deliverance out of affliction: what ever our owne meanes bee, yet from his hand wee looke for deliverance, *2 Chr. 20, 12. We know not what to do, but our eyes are towards thee*, and yet then *Ishobabab* had great meanes to help himselfe, he

he had a matter of 120000. able fighting men, enough to over-run a whole world, and yet he thought in him was no strength, as valiant as he was, but his eyes were towards God: this is the nature of faith, it looks at God as the onely meanes of deliverance out of affliction, *Hosea 6. 1.*

Secondly, in affliction, as faith looks at God, so it looks into it selfe, it makes a man looke into his owne heart, and there it finds two things.

First, justly deserving what ever the Lord is pleased to try him with, and as much needing what ever affliction befalls us. *Nehe. 9. 33. Thou art righteous in all that is come upon us, but we have dealt wickedly.* God indeed had given them a reviving, but they had not served God with joyfulness and gladness of heart, and therefore God made them servants in other Lands, therefore thou art just in all that is come upon us. I will therefore beare the wrath of the Lord, because I have sinned against him, *Micah 7. 9. I have done foolishly, but I will offend no more, Job 34. 31, 32. Teach thou me, and if I have done iniquity, I will doe no more,* hee will now refraine from such evils, as wherein God had beene offended, if the way wherein I walke bee a way of iniquity, let mee see it, that I may doe so no more.

And as it looks at himselfe as deserving them, so needfull for him: *If need be, we are in heaviness, 1 Pet. 1. 6.* we never meet with a crosse but according to our necessity, were it not that necessity requires

requires we should not be shifted from vessell to vessell, we should grow unfavoury.

Secondly, Faith opens our eyes to see and behold the *unprofitablenesse* and *unquietnesse* of our hearts in all afflictions; it is a kindly work of faith to discover to a man his unprofitablenesse and unquietnesse, how apt he is to murmur, and to be impatient, and to contest with Gods providence, and to quarrell with instruments. And this the heart sees by faith, *Ier. 31. 18. Thou hast corrected me, and I was as an untamed Heifer*; Untamed and wanton, flinging and throwing here and there; So David confesseth the unquietnesse of his heart, *Psal. 43. 5. Why art thou cast downe, O my soule, and why art thou so disquieted within me?* Faith expostulates with it self about it, and therefore it helps a man to look up to heaven for renewed conversion, and so makes us lie more quietly under Gods hand then else we should doe.

Thirdly, In and under affliction; faith looks at the afflictions themselves that are cast upon us, and it espies sundry things in them, which exceedingly help a Christian in them. For first this is the nature of faith, it helps a man to see all his afflictions that befall him, *as fruits of Gods love*, and that is a transcendent supernaturall work of faith, wherein it exceeds the constancy of all Heathens, and Christians too, that want faith; it lookes at them as fruits of Gods Fatherly love, *Heb. 12. 6. Whom the Lord chastens he loves*; he dispenseth it out of his love; *Psal. 119. 75. I know that in very faithfulness thou hast afflicted me*; and faithfull are
the

the wounds of a lover, Prov. 27. 6. God out of his faithfull care towards us to keep us sweet and savoury, and to preserve us spotlesse, and to inable us to hold forth his glory before the sons of men, that he might make his promise good to their inward and outward man. And that faith doth thus look at afflictions as the gracious gifts of Gods love, reade *Phil. 1. 29. To you it is given, not onely to beleve, but also to suffer for his sake:* Faith will discerne what a rich gift it is to suffer for the name of Christ, when it considers that God might have left us in such a case, as wherein we might have put the like afflictions upon others; and what an uncomfortable condition had that been, to think that we should have been instruments of affliction to others: and now therefore he having kept us from that, and rather done us this honour, that we should suffer for him, it shewes you that it is a precious gift, wherein he makes a broad difference, not onely between godly and wicked men, but between godly and godly men. God will not lead them by the *way of the Philistims* at first, but afterward when he hath led them through many other exercises, they must come to hard war, before they shall enjoy the promised Land: yea, (which is wonderfull in this case) faith not onely looks at affliction, as a gift of Gods grace, and a fruit of Gods love, but even those very afflictions, wherein God is most heartily displeased, and strikes with incurable blowes, and handles us as a man handles his enemy, faith looks at them as a speціаль ground of Gods love; and herein faith exceeds

exceeds it selfe: reade for this purpose, *Ier. 30. 13. to 17.* the words are very waighty. *Thy bruise is incurable, thy wound is grievous, there is none to plead thy cause, that thou mightest be bound up, all thy lovers have forsaken thee.* And you would think this were a fearfull case; *Yea, why criest thou,* (saith God) *unsame?* as if it were a bootlesse thing in such a case; but reade on, *ver. 16, 17.* *Therefore they that devoure thee, shall be devoured, and all thy adversaries shall goe into Captivity, and I will restore health unto thee, and heale thee of thy wound, because they called thee an out-cast, saying, This is Zion whom no man seekes after.* Consider here the mighty power of a lively faith, in the lowest estate of affliction, if faith be stirring and active, for the question is of a living faith, it looks at afflictions, as a just hand of God, and as justly deserving them; yea though he deale with us as a man deales with an enemy, strike deadly, when there is no healing medicine to help thee, yet faith even then sees God more offended with our adversaries then with our selves, as most commonly, the more churlish the Physick is, the more certaine and safe the cure; So that faith looks at afflictions as gifts of Gods grace, even then when they are the wounds of an enemy, and that he will heale with his owne hand most graciously, by how much the more the stroke is deadly.

Secondly, Faith doth likewise see afflictions as common to us with the Lord Iesus Christ, which is a ground of much supportance to the soule, *Esay 63. 9.* *In all our afflictions he was afflicted, and we drink*

drink of the same cup that he drunk of, *Maith.* 20. 23. From whence it comes to passe that wee having this fellowship with Christ, and bee with us in our afflictions, this will follow, that onely our *bonds and cords are burnt up*, and taken away, those very evils are consumed, & we set at liberty; this is the true fruit that springs from Christs fellowship and presence with us in our afflictions. This is sweetly expressed in the example of *Daniels* Companions, *Dan.* 3. 24, 25, 26. *Did not wee cast in three men bound into the Furnace? but behold foure walking in the middest of the Furnace, and the forme of the fourth is like the Sonne of God; And so there was not any smell of fire about them.* Though generally it be conceived, the act of fire was suspended for the present, yet it was not so wholly suspended, but that it burnt and consumed their *bonds and fetters and shackles*; This faith onely beholds, that when a man comes to triall, there is no evill befalls him, nothing burnt up but the *drosse and distemper of his soule, all the chaines of darknesse, all his carnall feares and doubts and unruly passions*, they will so consume the bonds wherein we were formerly intangled, as that we shall be set at liberty, and this by reason of Christs presence with us in our afflictions: this faith onely sees, flesh and blood discernes it not, but it would cry out, Oh utterly undone, credit and friends, and Sabbaths, and Ordinances lost, why now it is utterly undone, so many miseries come upon me, and so many blessings of God at once consumed, it will think it an hot burning affliction, but faith sees that

that nothing is consumed but the corruptions of Gods people, the strong chains of darknesse of all their lusts are consumed, and themselves set at liberty.

Thirdly, Faith sees afflictions as *fountaines, and mothers, and increasers of grace and glory*: Job 23. 19. *I shall come out like gold, more pure, and precious, and solid, and compact then ever before*: the Son himselfe learned obedience by the things he suffered, Heb. 5. 8. and 12. 11. *It brings forth the quiet fruit of righteousness*; we can now come off with righteous duties more quickly and freely then ever before; It also mortifies sin, and makes us more solid and pure, so it also increases our glory, they are *nothing to the glory that shall be revealed*, 2 Cor. 4. 17. they are but for a moment, and they cause to us a farre more exceeding weight and crowne of glory. I account them not worth the talking of, in comparison of the great reward which in conclusion they will crowne the hearts of Gods people with: They are but light at the worst, and but short at the longest. Now faith beholding this, it is no marvell though it put life into us in our worst hours.

Fourthly, In and under affliction, faith looks at the *instruments and causes* of it; Faith is a very vigilant grace, and lookes exactly on every hand, 1 Pet. 5. 8, 9. What help doth faith yeeld when it espies out the instruments of our afflictions? Very much. According as the nature and estates of the persons be, faith works about them. It sees, some may doe this out of very ignorance, *thinking they doe God good service*, and faith prayes for such, Fa-

ther forgive them, for they know not what they doe, Luke 23.34. And so Stephen prayed in the like case, Acts 7.60. when the stones flew about his eares and dasht his braines out, *Yet Father forgive them, they know not what they doe*; so that faith breaks not forth in a passion, and cries for fire to consume them from heaven, (though sometime it doe) but if it see they doe it of ignorance, faith would be lothe either himself or others should lose by his affliction. Faith that hath had much forgiven it selfe, it can pray heartily for them that have done much mischief to them, conceiving them to doe it of ignorance.

But in case the adversaries be more malicious, and know well enough what they doe, then faith puts forth a double act about them.

First, it complains of them, and such complaints are never in vaine, *Psal. 10. 13, 14, 15. & Psal. 69.* Many bitter complaints the good man makes against such men, but it is in case they offend of malicious wickednesse.

Secondly, Faith will plead its owne iniquity against all its adversaries, *Psal. 7. 3, 4.* he will acknowledge that he hath done much evill in Gods sight, but if against them he hath done any wrong, then let the enemy persecute him and take him! Thus you see what lively acts faith puts forth under and in afflictions.

Thirdly, Faith is not without its work when an affliction is past, *Psal. 125. 4.* And then first it doth pay God all the voves and promises it hath made to him in affliction. It magnifies the wonderfull goodnesse of God, that hath led him through fire
and

and water, and brought him to a resting place, *Psal.* 66. 10. to 13, 14, 15. *Thou O God hast proved and tried us, &c. I will therefore pay thee all my vows, &c.* He will now burn up all his greene and ~~raw~~ lusts, and consecrate himself and his best endeavours to the more abundant service of the Lord.

Secondly, As faith payes vows and promises made in affliction, so it yields unto God, more pure, and innocent, and gracious service then ever before; walks before God more solidly and purely, *Rev.* 7. 14, 17. *These come out of great tribulations, and therefore now they are pure, and more innocent and blamelesse then ever before.*

It is first a direction and instruction to all the servants of God in all the afflictions that may befall them in this world; *All that will live godly in Christ Iesus must suffer persecution, &c. we must through many afflictions enter into the Kingdom of heaven.* And therefore it will be a vaine thing for men to think to escape scot-free from afflictions, and yet live a godly and an holy life; it never fell out otherwise, but as sure as thou art sprinkled with the water of Baptisme, so sure thou shalt be drenched in affliction, *Mat.* 20. 23. *If thou belongest to God, he hath predestinated thee to be like unto the Image of his Son, Rom.* 8. 29. Learne therefore to live in thy afflictions by faith. This is the counsell of the holy Ghost here in the text, and which though I should never speak word to you more, would be for ever remembred, That a just man lives in his affliction by faith; remember what you have heard, consider your afflictions afore-hand, puffed not at your adversaries; that is for proud men to do; faithfull

men will say, that which they feared is come upon them. And because God will have his children scoured by very homely instruments, a faithful Soule despiseth no creature, but makes account God may make any creature an instrument of affliction to him; and though he bee free from any distracting fear, yet that it may look the winde in the face, he is carefull to hide himselfe under the shadow of Gods wing, and walk in innocency of heart and life, that the Prince of this world may finde nothing in him; it makes diligent search, and approves the heart to God, and leaves no failing in the sight of God. *Ish* had dishonoured God somewhat by murmuring and impatience, but God therefore schooles *Ish*, and brings him downe before him; and then he saith, Behold I have sinned, and therefore *abhorres himselfe in dust and ashes*, *Ish* 42. 6, 7, 8, 9. So that you see when Gods people have humbled themselves before God for their failings, see then how God beares witness of their integrity, to the face of their adversaries. And so for lawfull means, faith can tell as well how to use lawfull meanes to get from them, as with patience to heare them. Faith also looks at Gods hand sending, moderating, and delivering us from our afflictions. It helps us to look at our own hearts as deserving and standing in need of all these, and as apt to be unquiet and unprofitable under them, and looks up unto him for converting grace, that we may not be so. And then faith looks at the afflictions themselves, and sees God dispense them out of his fatherly love to us, and out of his faithfulness that hath not made

us persecuters of others, let this therefore be never wanting, and then what ever the affliction is, the issue will be comfortable. Look at your afflictions as common to you with the Lord Jesus Christ, and know that nothing will be consumed, but the stubble of your owne lusts, and then you will walke at more liberty: and when faith is set a worke, you fall not into a passion or rage with your adversaries, but if they do it of ignorance, you pray for them, and pity them, and if you know they maliciously fight against God and his servants, you have just cause to complaine of them, and you may plead your own innocency against thē: and whensoever God shall let you see deliverance, be sure you remember all your vowes and promises you made to God, and pay them, and be carefull to come better out of affliction then you went in; what proud, impatient, and covetous when you went in, and come so out? God forbid, desire God rather never to leave you, till you get some good by the afflictions you undergoe.

Now if you thus live by faith in your afflictions, see what benefit will come by it.

1. It will wonderfully quiet your hearts in all changes. *Thou wilt keepe him in perfect peace, whose mind is stayed on thee,* *Isay 26.3.* peace peace, all kinds of peace, variety, and constant continued peace, changes of peace for him, whose heart is staid on thee, *because he trusteth in thee.*

2. It humbles a mans soule, and makes him take in good part whatsoever befalls him from the hand of God, *Micha. 7.9. Luke. 26.41.*

3. It

3. It will graciously reforme us, *Judg. 10. 5, 6.*

4. It will marvailously enlarge our consolation: *Count it all joy when you fall into manifold temptations, Jam. 1. 2.* faith will bring forth patience, and that will yeeld you much joy. Let a man taste of salt water in the sea, and it will be brackish and unfavoury, but let it be sublimated by the Sun, and taken up into the Clouds, and then it is sweet and fresh, so is it in this case, looke at your afflictions as they run along by the sea shoare of this world, take them as deserts for my sin; and they are salt and unfavoury; but by faith looke at them, as coming out of Gods hand in his speciall favour, and then they will breed you much joy & consolation.

Pse 2.

It is for consolation and encouragement to the people of God in ill houres, Learn to get precious faith: though you be men of great estates and great friends, yet you will find affliction so seazing upon you, that notwithstanding all this, you will not be able to beare it. As therefore you would live comfortably in ill houres, so live not a life of sense and reason, and carnall wisdom, for then you will be uncomfortable if you want faith, what ever you have else; and therefore get faith, and then neither your own nor other mens hearts need to faint, for the tribulations that lye upon you, *Ephes. 3. 13.* when a man hath taken a due estimate of afflictions, as you have heard, he need not faint under neither his owne nor other mens afflictions.

Three things there be which will much trouble a man in affliction, and faith helps them all.

The first is a *guilty conscience*, which will much faint

faint the heart under afflictions, as it did *Iosephs* brethren, *Gen. 42. 21.* Now faith *purifies the heart,* *Acts 15. 9.* and so it quiets the heart from the evill of an accusing conscience.

Secondly, *darknesse is fearefull* to a man, if he be alone, but now faith will not leave a mans soule in darknesse, it will shew the soule a warrant for its way, *Rom. 14. 5.* and when a man sees the light of the word warranting him his way, then he is not afraid, a man will be more afraid of shadows in the night, then of armed men in the day. See therefore the light of the word clearing your way, *Psa. 119. 105.* and you will ever find light of *consolation*, when you find light of *sanctification*.

A third thing that disquiets a mans spirit, is *unruly passions and lusts*, as pride, covetousnesse, unbeliefe, and the like, they will fret and gall exceedingly; and therefore faith to prevent the disquietnesse of the soule, it will mortifie and abate all a mans passions, and cleanse him from feares and doubts, from wrath and impatency, and from whatsoever would disquiet us, when we serve not our owne ends, but Gods, seeke not our own honour and pleasure, when these things are taken away, then the heart is quiet. So that faith making the heart of a man pure, it comforts him in all changes, that may befall either himselfe or others, so that we faint not for the tribulations that befall our selves or other men, and all this from the life of faith.